A SPIRITVAL

DOCTRINE

CONTEINING

A rule to liue wel, with diuers Praiers and Meditations.

ABRIDGED BY THE REVEREND Father Lewis de Granada *of the holie Order of Preachers.*

AND DEVIDED INTO SIX TREAtiſes, as is to be ſene after the Prefaces.

Newly tranſlated out of Spaniſh into Engliſh.

Pſalm. 118. v. 35.
Deduc me in ſemita mandatorum tuorum.
Leade me (O Lord) in the path of thy commaundements.

Permiſſu Superiorum, Anno 1632

BIBLIOTHECA LAMBETHANA

TO THE

HONORABLE

SYR VVILLIAM STANLEY,

Knight, Coronel of the

Engliſh Regiment. &c.

ONORABLE Syr, hauing latelie tranſlated this little volume out of Spaniſh to Engliſh, I began to thinke, to vhat perſon of our nation I might edicate the ſame, that not onelie vould gratefullie accept of ſo nall a trauail, but alſo vvere able) iudge, as vvel of the tranſla-on, as alſo of the fruite vvhich naie be deriued to ſuch, as ſhall ſt to reade it. At the length a-

mongſt all others, your hono
rable perſon ſeemed to me mo
fitte, for all the reſpects befo
mentioned. For if I regard you
courtiſie to all ſortes of men, an
your ſpeciall good vvill and affe
ction to thoſe of mie coate in ge
nerall (to ſaie nothing of mie ſe
in particular;) I maie vvith grea
reaſon be eſteemed verie vndi
creete, if I ſhould think, that yo
vvould take this poore offer othe
vviſe, then your Nobilitie an
courtiſie requireth. Alſo if I con
ſider either your knovvledge i
both languages Engliſh and Spa
niſh, or youre experience, an
vvounderful good affection to a
ſortes of ſpirituall, and Godlie Tre
tiſes, ioined vvith your Deuotion

Pieti

Pietie and Zeale in the ſeruice of God; I can not but eſteeme you to be a ſufficient Iudge as vvell of the tranſlation, as alſo of the profit, that manie maie take by this little vvoorke. Accept then, Honorable good Syr, the ſame, as the firſt frutes, & token of mie good vvill tovvards you; accept it, I ſaie, vntill I haue put ſom other thing in order, vvhich maie further the ſpirituall auancement of deuoute perſons, & be more vvorth your reading; and accept therevvithall mie ſincere affection, vvholie addicted to praie for your long life, and proſperitie, vvhich God graunt you, and preſerue the ſame to his greater honour and glorie, and to your ovvne ſaluation and beſt

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contentment. Christ IESVS b
alvvaies in your safegard. Fron
our college of the Societie
of IESVS in Louan this
19. of March 1599.
being the feast of
S. Ioseph.

Yours most humble affectionat
Rich. Gibbons.

TH

THE TRANSLATOVR *to the gentle Reader.*

IT hath ſeemed good to me, Gentle Reader, to let thee vnderſtand in the beginning of this little booke, that ſom yeeres paſt, a vvorthie and vertuous Gentleman of our nation, had begon to tranſlate out of Spaniſh into Engliſh, the Memoriall, and other ſpirituall bookes, of that famous and Religious father *Levvis de Granada*, of S. Dominicks order. Of all vvhich, ſom haue ben put in print, ſom others, I knovv not vppon vvhat occaſion, ar not yet çom forth. But vvhatſoeuer the cauſe maie be, certeine it is that in the meane time, the ſame Religious father being verie deſirous, that all ſort of men ſhould take the profit of ſuch ſpirituall vvoorkes, as he vvith ſo greate paines had vttered to the vvoorld, for theire ſoules good, and auançement in the ſeruice of

God, did, not long before his death, drawe out an Abridgment of his forſaid bookes, moued therunto for the reaſons, vvhich he him ſelf hath ſet dovvne in his preface to the Reader, as it goeth heere in the beginning of this little volume. VVhich vvoork, vvhen I had read and peruſed the ſame, liked me ſo much, that I reſolued vvith mie ſelf to put it in Engliſh, eſteeming that as all the other ſpirituall vvoorks of this deuout father, ar of greate comfort and conſolation, to all the ſeruants of Almightie God, ſo this vvould be of no leſſe furtherance in ſpirite, to ſuch as vvould endeuour to vſe the ſame. Eſpeciallie conſidering, that all that is conteined in this little booke, is matter apperteining rather to practiſe of deuotion, and to kendle our affection in the loue of our ſvveete Saviour, then to frame greate diſcourſes, and illuminate our vnderſtanding; albeit this part be alſo to be found heere, as much as it maketh to the benifit of the other, and ſtandeth vvith the briefenes, vvhich the Author novv pretended.

This being ſo, it remaineth Gentel Reader, vvhoſoeuer, and of vvhatſoeuer Religion thou be, that thou endeuour to peruſe this booke, to the end, for vvhich it vvas

it vvas firſt vvriten, and is novv tranſlated into Engliſh, that is to thine ovvne good and ſaluation. VVhich thing thou ſhalt eaſilie perfourme, if thou procure, as neere as God ſhall aforde thee grace, to reade and vveigh that vvhich is heere conteined, vvith a repoſed and quiet ſpirite, vvith a meeke and humble ſpirite, vvith a ſpirite of patience and longanimitie, vvith a ſpirite altogether determined and reſolued, to ſeeke ſincerelie and purelie, not ſo much thine ovvne intereſt & contentment, as the honour and glorie of God, and to knovv his good vvill and pleaſure, and vvith all thy povver to put the ſame in execution. Neither muſt thou be ouercurious, or haſtie to paſſe on in reading the contents thereof, but rather endeuour to ſtaie thie ſelf ſom ſpace of time, in conſidering vvith much attention that, vvhich thou haſt read, and by this conſideration to ſtirre vp, and proke thy vvill and affection, to practiſe & xcute that, vvhich thou ſhalt vnderſtand o be the beſt pleaſure of almightie God, nd moſt profitable to thine ovvne ſaluaon. This is that vvhich thou muſt doe, thou pretend to take anie comfort or mmoditie, by reading of ſpirituall and uout bookes.

Novv

Novv then, deare Reader, hauing nothing els vvhereof to admonish thee, I vvil end this mie preface, and remitte thee to the Author him self of this little vvoorke desiring thee, for mie small paines bestovved in the translation, to be mindfull of me in thie praiers. Christ IESVS direct thee. At Louan the 25. of March, 1599.

Thy hartie vvelvviller and seruant in Chri
IESVS. Rich. Gibbons.

TH

THE AVTHOR TO THE CHRISTIAN READER.

IT *is a thing notorious, good Chriſtian reader, that the bread, vvhich vve dailie eate, is not ſo neceſſarie for the maintenance of our natural life, as is the doctrine of the vvoord of God, for the conſeruation of oure ſpiritual life. This doctrine teacheth vs tvvo principal things, to praie, and to vvoorke; vnto vvhich tvvo, be reduced al others vvhat-ſoeuer. Of theſe tvvo things infinite bookes haue ben vvriten. But for as much as this doctrine is ſo neceeſſarie at euerie foote-ſteppe that vve make (by reaſon of the continual dangers, and temptations of our life) I haue determined to reſume heere in fevv vvoords (gathered out of al mie bookes) that vvhich hath ſeemed to me moſt fit for this purpoſe; to the end thou maiſt eaſilie beare about vvith the in thie boſom, that vvhich ought to be alvvais vvriten in thie heart. And therſore I haue heere gathered and put together* Sixe briefe treatiſes; *one of* Mental praier, *taken ovvt of mie booke of Praier and Meditation, vvith al the fourteene meditations abbreuiated, vvhich vvere there ſet doune. And this treatiſe*

Sixe treatiſes of this booke. 1

tiſe I haue put in the firſt place, becauſe theſe meditations, beſides that they giue vs abundant matter vvhereof to meditate, be alſo the beſt perſuaſions and motiues that can be found, to bring men to liue vvel and vertuouſlie. So that yf they ſerue not in the beginning for the exercíſe of meditation, yet they vvil ſerue for perſvvaſion to induce men to the feare of God, and changement of life. But becauſe al men dooe not ſo much giue them ſelues to th'exerciſe of meditation, ether for their diuers affairs, or for other reaſons vvhich they may haue; therfore that theſe alſo vvant not the ſuccour and help of prauer, I

Z *haue added an other treatiſe of* vocal praier, *conteining manie praiers, vvhich ſerue to obteine ſuch vertues, as be moſt neceſſarie for th'edification of our ſovvles.*

Trulie al holie ſcripture doth euerie vvhere declare vnto vs, the neede vvhich vve haue of theſe tvvo exercíſes, becauſe they be the vveapons, vvhich vve haue moſt readie and at hand against our enimies, by vvhome vve be alvvais enuironed; & therfore vve muſt goe vvel armed vvith them, as long as our life laſteth. Heerehence it is that our Sauiour the night of his paſſion armed his diſciples

Matth. 26. 41. *vvith praier, ſaying vnto them;* vvatch ye and praie that ye enter not into tentacion: *and Dauid armed him ſelf vvith meditation vvhen he*

Pſal. 118. 99. *ſaid;* vvere it not (*o lord*) that thy lavv is my meditation, I had then peraduenture priſhed

periſhed in my humilitie: *that is, I vvas then verie likelie to haue fallen vvhen tribulation came vppon me. Seeing therfore that theſe tvvo vveapons be ſo aſſured and prooued for our vvarfare, it ſeemed to me conuenient to put them in this briſe manual, that by ſuch meanes they might be alvvais at hand.*

Novv for ſo much as in the beginning vve diuided the vvhole ſumme of Chriſtian doctrine into theſe tvvo things, praier, & vvoorke; hauing ſpoken alreadie of praier as vvel Mental as Vocal, it enſueth that vve treat hence forvvard of vvoork, that is of 3
the inſtruction and order of our life, *hauing cheefelie regard of ſuch as nevvlie begin to ſerue our Lord. And becauſe of thoſe ſom there be, that begin this life remainning ſtill in the vvoorld, ſom others entering into Religion; for theſe laſt alſo I haue laid dovvne an other treatiſe,* in vvhich the thornes 4
and brambles of our euil inclinations and paſsions be rooted out, and in their place ar ſet the plantes of vertues, *vvhich doe order and perfectionate our ſovvles. And albeit theſe tvvo laſt treatiſes maie ſeeme to be different in the titles, neuertheles the documents contained in them both (eſpeciallie thoſe vvhich concerne vertues) ſerue no leſſe for the one treatiſe, then for the other: becauſe ſuch as deſire to be ſaued, haue no other vvay for the ſame, but to goe* from vertue to vertue, vntil *Pſal.* 83
they ſee the God of Gods in Sion, *that is in* 8.

the

the glorie vvhich is to com.

Beſides this, to th' end there vvant nothing for the dailie inſtruction of our life. I haue put heere alſo tvvoe other little treatiſes, vvhereof the one is of Penance and Confeſsion: *the other is of* preparation for receiuing the bleſſed Sacrament of the altare. *And this may ſuffice for the preface of this little booke.*

5
6

THE

A SPIRITVAL DOCTRINE DEVIded into ſixe treatiſes.

The Firſt Treatiſe is, of *Mental Praier.*
The Second Treatiſe is, of *Vocal Praier.*
The Third Treatiſe is, *A Rule of good life for all ſorts of men.*
The Fourth Treatiſe is, *A Rule of good life for Religious men.*
The Fift Treatiſe is, of *The Sacrament of Penance.*
The Sixt Treatiſe is, of *receauing the bleſſed Sacrament*, vvith *a profeſſion of the Catholique faith, according to the holy Councel of Trent.*

THE FIRST TREATISE OF MENTAL PRAIER.

THE FIRST PART VVHEREIN IS treated of Meditation.

OF THE FRVITE VVHICH VVE reape by Praier and Meditation.

CHAP. I

FOR ſo much as this litle treatiſe ſpeaketh of *Praier* and *Meditation*, it ſhal be good, in the beginning thereof, to laie dovvne in fevv vvordes the fruite vvhich is reaped by this holie excerciſe, to th'end that men may vvith a more frank & free hart giue them ſelues to the ſame.

It is a thing moſt euident, that one of the greateſt impediments & letts, vvhich man hath to hinder him from his laſt felicitie and bliſſe, is the etuil inclination of his ſoule, and the difficultie and tediouſnes vvhich he feeleth in doing good: in ſo much that, if this difficultie vvere not, it ſhould be a moſt eaſie thing for him to runne the vvaie of vertues, and to obteine the end for vvhich he

vvas created. And therfore the Apoſtle ſaid
Rom. 7. 22 *I am delighted vvith the lavv of God according the invvard man: but I ſee an other lavv in my membres, repugning to the lavv of my mind, and captiuing me in the lavv of ſinne.* This is then the moſt general reaſon that can be giuen of all our euil.

But novv to quite our ſelus of this tedious nes & difficultie, & to make this affaire more eaſy, one of the things that moſt helpeth and
2. 2. q. 82. ar. 1. furthereth is *deuotion*. For, as S. Thomas ſaith *deuotion* is no thing els, but a promptnes & readines to vvoorke vvel, vvhich quiteth our ſovvle of al this difficultie and tediouſnes, and maketh vs quick and nimble to all good. For deuotion is a ſpiritual refection, a refreſhing and devv of heauen, a blaſt and breathing of the holie Ghoſt, and a ſupernatural affection, vvhich ſo cõforteth, forceth and transformeth or changeth a mans hart that it geueth him a nevv taſt & deſire of ſpiritual things: and a nevv diſguſt and hatred of things that be ſenſual. And this dailie experience teacheth vs: for vvhen a ſpirituall perſon cõmeth from anie deepe & deuout praier, it is then that all his good purpoſes and deſires be renued: then be al his feruors and determinations to dooe good: then he deſireth to pleaſe and loue ſo good

and

and ſo ſvveete a lord, as God there ſhevved him ſelf to be: and to endure nevv labours & paines, and, that vvhich is more, to ſpend his blood for him: and then finallie is renued and floriſheth the freſhnes of our ſovvle.

And yf thou aſk me, by vvhat means vve com to obtaine this ſo mightie and noble affection of deuotion: to this anſvvereth the ſame holie Doctor aforenamed ſaying, that it is atteined by meditation and cõtemplation of heauenlie things, for that from the deepe meditation and conſideration of them, riſeth and ſpringeth vp this affection and feeling in the vvil, vvhich vve call deuotion, and vvhich inciteth and moueth vs to all good. And therfore is this holie and religious exerciſe ſo highlie praiſed, & commended of al Saincts, becauſe it is a meane to obtaine deuotion, vvhich, although it be but one vertue, maketh vs fit and moueth vs to al other vertues, and is as it vvere a generall ſpurre for them all. And yf thou deſire to ſee hovv true this is, conſyder hovv plainlie S. Bonauenture layeth it dovvne in theſe vvoords folovving.

If thovv vvilt ſuffer vvith patience vvhat ſoeuer aduerſities and miſeries of this life be a man of praier. If thou vvilt obtaine force and ſtrength to ouercom the tentations of the enemie, be a man of praier. If lib. medit. vitæ Chriſti c. 37.

thou vvilt mortifie thine ovvne vvil, vvith her e
appetites and paſsions, be a man of praier. If th
vvilt throughlie knovv the vvilines and ſubtiltie
the diule, and keepe thy ſelf from his ſnares and d
ceits, be a man of praier. If thou vvilt liue mere
in the ſeruice of God and paſſe on the vvaie of labou
and affliction vvith ſvveetenes and contentement
mind, be a man of praier. If thou vvilt exerciſe t
Rō. 13. 14 ſelf in a ſpiritual kind of life, and not make prou
ſion for the fleſh in cōcupiſcences, be a man of praie
If thou vvilt driue ovvt of thy mind th'importun
flies of vaine cares and thoughts, be a man of praie
If thou vvilt nouriſh thy ſovvle vvith the fatn
and marovv of deuotion, and haue it alvvais full
good cogitations and holy deſires, be a man of prai
If thou vvilt fortifie thy heart, in the good pleaſu
of God, vvith a ſtout courage and ſtedfaſt purpo
be a man of praier. Finallie, If thou vvilt roote out
vices of thy ſoule, and ſet vertues in their places,
a man of praier, becauſe in it is receaued the vnctio
of the holie Ghoſt, vvhich teacheth our ſoule
things that be needfull. Moreouer if thou vvilt mou
vp to the height and top of contemplation, and enio
the ſvveete embracings of the ſpovvſe, exerciſe t
ſelf in praier, becauſe this is the vvay by vvhich th
ſovvle climmeth vp to the contemplation and taſt
celeſtial things. Thou ſeeeſt then of vvhat force a
vertue praier is. And for the greater proofe of al th
hath ben ſaid, ſetting aſide the teſtimonie of hol
ſcripti

ipture, let this ſuffiſe for the preſent, that vve haue
ard and ſeene, and ſee dailie by experience manie
ple and vnlearned perſons, vvhoe by the vertue of
uier haue obteined al the forſaid things, and manie
ater alſo. Hitherto be the vvoords of S.
onauenture. VVhat treaſure then, I praie
ovv, can be founde more riche, or vvhat
archants ſhoppe better furniſhed vvith al
t of goods, then this? But hearken vvhat
other holie and religious Doctor Lauren-
s Iuſtinianus ſaieth to this purpoſe, ſpea-
ng of the ſelf ſame matter.

By reaſon of vnſpotted praier (ſaith he) *the ſoule* *lib. de caſto cõnub. verbi & animæ c. 22.*
enſed from ſinne; the affection is cõforted; Cha-
e is nouriſhed; the appetite of loue is increaſed;
his certified; Hope is ſtrengthned; the ſpirite re-
uiued; the bovvels tremble; the heart is pacified; fiar
indled; truth is diſcouered; tentatiõ is put to flight;
uimes is caſt of; the ſenſes ar renued; the ſtrength
ich vvas vveakened, is repaired; feruor is ſtirred
luke vvarmnes is abandoned; the ruſtines of vi-
s conſumed; and in the ſame exerciſe the liuelie
cles of heauenlie deſires doe ſhine brightlie, and
lame of godlie loue grovveth vp more and more.
the vndefiled praier of the ſoule is borne vppe
h manie prerogatiues of merites, and is adorned
h the beautie of manie ſpiritual priuileges, and
h other principal vertues. In ſo much that the
ens ſtand alvvais open to praier: to it be diſco-

uered and reueiled ſecretes: and the hearing of G
is at all times attentiue to the ſame. This therfo
maie be ſufficient for the preſent to make
in ſom manner to ſee the fruite of this ho
exerciſe.

OF THE MATTER REQVISIT to be vſed in meditation.

CHAP. II.

HAVING hitherto ſee
of hovv great fruite *Pr*
er and *Meditation* is, let
novv cõſider vvha: th
things be of vvich
ought to meditate .
vvhich point I anſvvere, that for ſo m
as this holie exerciſe is principallie ordei
to breede in our hearts the loue and fear
God, & th'obſeruatiõ of his cõmandeme
therfore the matter, moſt conueniẽt of
exerciſe, ſhalbe that vvhich moſt maket
this purpoſe. And although it be true tha
things created, and al holie ſcripture in
and moue vs to this, neuertheles, ſpeak
generallie, the myſteries of our faith vv
be conteined in the *Symbole* named *C*
be moſt effectual and profitable for this
becauſe in the ſame is treated of the be
of God: of the final iudgment, of the p

of hel, and of the glorie of heauen, vvhich be vehemēt motiues to ſtirre vp in our hearts the loue and feare of God: and in it alſo is comprehended the life and paſsion of our Sauiour Chriſt, in vvhich conſiſteth al our good. VVherfore vvith great reaſon it maie be auouched that the moſt fit & propre matter of this exerciſe is the *Symbole:* although that alſo that maie be good for eche one in particuler, vvhich ſhall moſt moue his heart to the loue and feare of God.

Novv according to this, for th'inſtruction of thoſe that be nouices & beginners in this vvaie, to vvhome it is expedient to giue meate as it vvere chevved & digeſted before I vvil ſet dovvne heere breeflie tvvo ſorts of meditations for al the daies of the vveeke, one for night, and the other for morning, dravven, for the moſt part, out of the myſteries of our faith: to the end that as vve giue dailie to our body tvvo refections, ſo likevviſe vve giue to our ſovvle, vvhoſe foode is the meditation and conſideration of heauenlie things. Of theſe meditations ſom appertaine to the myſteries of the ſacred paſsion and reſurrection of Chriſt: ſom others to the other myſteries of vvhich vve haue ſpoken heretofore. And vf peraduenture anie bodie ſhould not haue ſo much

tyme as to recollect him ſelf tvviſe a day, at the leaſt he may meditate one part of theſe myſteries in one vveeke, and th'other in another, or els entertaine him ſelf in thoſe onlie of the paſsion and life of Chriſt, vvhich be the moſt principall; albeit the others muſt not be left, eſpeciallie in the beginning of anie mans conuerſion, becauſe they be moſt conuenient for that time, in vvhich the feare of God, together vvith ſorovv and deteſtation of our ſinnes, is principallie required.

HEERE FOLOVV THE FIRST SEVEN MEDITATIONS for the daies of the vveeke.

Mondaie night. Of the knovvledg of thy ſinnes and thy ſelf.

THIS daie thou maiſt attend to the knovvledge of thy ſinnes, and to the knovvledge of thy ſelf, that in the one thou may ſee hovv manie euils thou haſt, and in the other thou vnderſtand that thou haſt no good vvhich cõmeth not from God, vvhich is the vvaie to obtaine Humilitie mother of all vertues.

For this thou muſt firſt think vppon the numbre of the ſinnes of thie life paſt, ſpecialie vppon thoſe offences vvhich thou did

leſt commit in the time vvhen thou hadſt
eaſt knovvledge of God. For yf thou canſt
vel vevv them, thou ſhalt find that they
aue exceeded in number the verie haires of
hy head, and that thou didſt liue at that
ime as a heathen that knovveth not vvhat
God is.

After this runne ouer breeflie the ten com-
nandements, and the ſeuen deadlie ſinnes,
nd thou ſhalt ſee that there is no one of
hem al, in vvhich thou haſt not oftentimes
ffended in vvoork, vvoord, or thought.

Secondlie, runne ouer al the benefits of 2
God, and all the times of thy former life,
nd conſider vvherein thou haſt imploied
hem, for ſo much as thou muſt geue ac-
ompt of them al to God. VVherfore tell
ne novv, vvherein haſt thou ſpent thy child-
ood? vvherein thy infancie? vvherein thy
ovvth? and finallie in vvhat al the daies of
hy life? vvherein haſt thou occupied thy
odilie ſenſes, and the povvers of thy ſoule,
vvhich almightie God gaue thee to the end
hou ſhouldeſt knovv & ſerue him? vvhere
haſt thou imploied thine eyes, but in
eholding vanities? vvherein thine ears,
ut in hearing lies? vvherein thy toung, but
a thovvſand manners of ſvvearing & mur
uration? vvherein thy taſt, ſmelling and

con-

touching but in delices & ſenſual pleaſures.

VVhat profit haſt thou taken by the holie Sacraments, vvhich God ordeined for thy remedie? vvhat thankes haſt thou giuen him for his benefits? Hovv haſt thou anſvvered to his inſpirations? vvherein haſt thou ſpent thy health, and the ſtrength and habilities of nature, and the goods vvhich ar named of fortune, and the means and opportunities to liue vvel? vvhat care haſt thou had of thy neighbours, vvhich God hath cõmended vnto thee, and of thoſe vvoorkes of mercie, vvhich he appointed thee to vse tovvards them? Think then, vvhat anſvvere vvilt thou make at the daie of accoumpt vvhen God ſhall ſaie vnto thee. Giue me an accoumpt of thy ſtevvard-ſhippe, and of my goods committed to thy charge, for the tyme is novv expired, and thou ſhalt haue no more to dooe vvith them.

O drye and vvithered tree, readie for euerlaſting torments! vvhat vvilt thou anſvvere at that daie, vven they ſhall aſk thee an accoumpt of al the time of thy life, and of the minutes and moments of the ſame?

3 Thirdlie think vppon the ſinnes vvhich thou haſt committed, and doeſt euerie daie commit ſince the time thou haſt had more light to knovv God, and thou ſhalt find

that yet ſtill the ould Adam liueth in thee vvith manie of his ould rootes & cuſtoms. Conſider then hovv vnreuerent thou haſt ben, and yet art tovvards God, hovv vnthankful for his benifits, hovv rebellious & ſtifnecked to his inſpirations, hovv ſlovvthful in things apparteining to his ſeruice: vvhich thou neuer doeſt vvith ſuch readines and diligence, nor vvith ſuch pure intention as thou oughteſt, but for ſom other reſpects and commodities of the vvorld.

Conſider alſo hovv ſeuere and hard thou art vvith thy neighbour, and hovv pitiful and fauourable tovvards thy ſelf, vvhat a frind of thine ovvne vvil, of thy fleſh, of thy eſtimation, and of al other thy commodities. Behould hovv thou art alvvaies provvde, ambitious, angry, raſh, vain-glorious, enuious, malitious, delicate, inconſtant, light, ſenſual, a frind of thy paſtimes, of pleaſant companies, of laughing, ieſting, & babling.

Conſider likevviſe hovv changeable thou art in thy good purpoſes, hovv vnaduiſed in thy vvordes, hovv head-long in thy deedes, hovv covvardous & faint hearted in vvhat ſoeuer matters of vveight and importance.

Fourthlie vvhen thou haſt conſidered in this ordre the multitude of thy ſinnes, behould 4

hould forthvvith their greeuouſnes, that thou maiſt ſo perceiue hovv thy myſeries be increaſed on euerie ſide: to vvhich purpoſe thovv muſt vevv vvel theſe *three circumſtances* in the ſinnes of thy life paſt; to vvit *againſt vvhome* thou haſt ſinned; for *vvhat cauſe* thou haſt ſinned; and in *vvhat manner* thou haſt ſinned. If thou conſider *againſt vvhome* thou haſt ſinned, thou ſhalt find that thou haſt ſinned *againſt God*, vvhoſe goodnes and maieſtie is infinite; vvhoſe benefits and mercies tovvards mankind doe exceede euen the ſands of the ſea; in vvhome be al titles of excellencie and honour that can be imagined; & to vvhom al dutie and homage is due euen in the higheſt degree of bounden dutie. If thou conſider *the cauſe for vvhich* thou haſt ſinned, it vvas but for a point of eſtimation, for a beaſtle delight, for a trifle of commoditie, and oftentimes vvithout anie commoditie at al, onlie for cuſtom and contempt of God. But novv *after vvhat manner* haſt thou ſinned? Suerlie vvith ſuch facilitie, vvith ſuch boldnes, ſo vvithout ſcruple and remorſe of conſcience, ſo vvithout feare, yea for the moſt part vvith ſuch eaſines and contentment, as yf thou haddeſt ſinned againſt a God of ſtravv, that nether knevv nor ſavve

vvhat

vvhat paſſeth in the vvorld. Is this then the honour due to ſo high a maieſtie? Is this the thankſe-geuing for ſo manie benifits? Is this the recompence vvorthie to be made for his pretious bloud ſhed vppon the Croſſe? and for thoſe ſtripes and buffets vvhich he ſuffred for thy ſake? O miſerable and vvretched creature that thou art! miſerable, for that vvhich thou haſt loſt; more miſerable, for that vvhich thou haſt cõmitted; and moſt miſerable of al, yf yet thou ſee not thine ovvne perdition.

After al this, it is a thing of great profit and importance to fix the eys of thy conſideration in thinking vppon thine ovvne baſenes, that is, hovv of thy ſelf thou haſt nothing els but nothing and ſinne, and that vvhatſoeuer is beſides this is of God, it being a thing moſt euident, that as vvell al the goods of *Nature*, as alſo thoſe of *Grace*, vvhich be the greateſt, be all and vvholie his & from him. For his is the grace of *Predeſtination*, vvhich is the fountaine of al other graces, his is the grace of *Vocation*, his the grace *Comitant*, vvhich aſsiſteth thee in dooing all good, his the grace of *Perſeuerance*, and finallie his the grace of *Euerlaſting life*. This being ſo, vvhat haſt thou of thy ſelf, vvherof to glory and vaunt, but nothing and ſinne?

ſinne? Repoſe then a little in the conſideration of this thy nothing, eſteeming this onlie to be thine ovvne riches, and al the reſt that thou haſt, to be of the lavv of God: to the end thou maiſt ſee cleerelie, and as it vveere feele vvith thy hands vvhat thou art, and vvhat God is, hovv poore thou art, and hovv riche he is: Conſequentlie hovv little thou oughteſt to truſt & eſteeme thy ſelf, and hovv much to truſt in God, to loue him, and to glory in him.

VVhen thou haſt vvel conſidered al theſe things afore ſayd, think then of thy ſelf as baſelie as thou poſsibly canſt. Think that thou art a place vvhere reedes grovv, vvhich be chaunged vvith euerie vvinde vvithout vveight, vvithout force, vvithout firmnes, vvithout ſtay, & vvithout anie maner of being. Think that thou art a lazarus lying fovver days dead, that thou art a ſtinking and abominable carcas, ſo full of vvormes, and of ſo vyle a ſtentch, that ſo manie as paſſe by thee, doe ſtoppe their noſes, and ſhut their eys that they may not ſee thee. Think that in this ſort thou doeſt ſtink in the ſight of God and of his Angels and eſteeme thy ſelf vnvvorthie to lift vp they eys tovvards heauen, vnvvorthie that the earth ſhould beare thee, vnvvorthie that

nie creatures ſhould ſerue thee, vnvvorthie of the bread thou eateſt, and vnvvorthie of the light and ayer that thou receaueſt.

Caſt thy ſelf dovvne proſtrate vvith that publique vvoman ſinner at our Sauiours feete, and couering thy face for verie ſhame and confuſion, vvith the like ſhame that a vomã vvould appeare before her huſband, when ſhe hath committed treaſon and adulterie againſt him, and vvith great ſorovv and repentance of hart, deſire him to pardon thy ſinnes and offences, and that of his infinite pitie and mercie it vvil pleaſe him to receaue thee againe into his hovvſe. *Luc.* 7. 37.

Tervſday night. Of the miſeries of mans life.

THIS day thovv haſt to meditate vpon the miſeries of mans life, that by them thou maiſt ſee hovv vaine the glory of this vvoorld is, and hovv little to be accompted of, ſeeing it is built vppon ſo weake a foundation as this miſerable life of ours is. And albeit the diſtreſſes and miſeries of this life be almoſt innumerable, yet ſhalt thou, for the preſent, conſider cheeflie of ſe ſeuen.

Firſt conſider hovv ſhort this life is, ſeeing the longeſt terme thereof, paſſeth not threeſcore 1

ſcore and ten, or fovverſcore yeares: for al
the reſt, if yt be anie thing prolonged, as th
Pſalm. 89. 11. Prophet ſaith, is but labour and ſorovv. An
yf thou take out of this the time of thy in
fancie, vvhich is rather a life of beaſtes the
of men, and that vvhich is ſpent in ſleeping
vvhen vve doe vſe neither ſenſe, nor reaſo
vvhich maketh vs men, thou ſhalt find it
be a great deale ſhorter, then it ſeemeth v
to thee. Beſides al this, yf thou compare th
preſent life vvith th'eternitie of the life
com, it vvil ſcarſly ſeeme vnto thee ſo mu
as a minute, vvhereby thou ſhalt eaſilie pe
ceaue hovv far out of the right vvay th
perſons be, vvhoe to enioy the little blaſt
ſo ſhort a life, dooe put them ſelues in haza
to looſe the quiet reſt of the life, that ſh
endure for euer.

2. Secondlie conſider hovv vncertaine t
life is, vvhich is an other miſerie beſides
former, for it is not onlie of it ſelf verie ſh
but eué that ſmale cõtinuance of life, vvh
it hath, is not aſſured but douteful. For h
manie arriue to thoſe threeſcore and ten
fovverſcore years vvhich vvé ſpake of
hovv manie is the vvebbe cut of, euen vv
it is ſcarcely begon to be vvouen? Hovv
ny flitter out of this vvorld, euen in
flovver (as they terme it) of their age,

in the very bloſſom of theyr youth? *Ye knovv not* (ſaith our Sauiour) *vvhen the lord of the houſe commeth; at euen, or at midnight, or at the cock crovving, or in the morning.* Marc. 13. 35.

And the better to vnderſtand this, and to haue ſom feeling of the matter, as in deede it paſſeth, it ſhal be a good help vnto thee to cal to mind the death of manie perſons vvhich thou haſt knovven in this vvorld, eſpeciallie of thy frinds and acquaintance, and of ſome vvorſhipful & famous perſons, vvhom death hath aſſaulted in diuers ages, and vtterlie beguiled of al theyr fond deſignments & vaine hopes.

Thirdlie conſider hovv fraile and brickle this life is, and thou ſhalt find, that there is no veſſel of glaſſe ſo fraile as it is, in ſo much that the ayer, the ſonne, a cuppe of cold vvater, yea the verie breath of a ſick man, is ſufficient to bereue vs of our life, as it appeareth by dailie experience of manie perſons, vvhom the leaſt occaſion, of the afore reherſed, hath ben able to ouerthrovv and beate to the grovvnd, euen in the moſt floriſhing time of their age. 3

Fovverthlie conſider hovv mutable this life is, and hovv it neuer continueth in one ſtay, for vvhich purpoſe thou muſt conſider the great alterations of our bodies, vvhich 4

neuer remaine in one ſtate of health and diſpoſition; and much more the mutations and changements of our mindes, vvhich be alvvais altered, as the ſea, vvith diuers vvinds and vvaues of paſsions, appetites, and cares, vvhich trouble & diſquiet vs euerie hovver and finallie the varieties, vvhich they terme of *fortune*, vvhich neuer ſuffereth the affairs of mans life to perſeuer in the ſelf ſame ſtate and in the ſame proſperitie and contentment, but alvvais turneth her vvheele, and roleth vp and dovvne from one place to an other. And aboue al this conſider hovv continual the mouing of our life is, ſeeing it neuer reſteth day nor night, but goeth ſhortening from time to time. Novv according to this reckning vvhat is our life, but a candle that ſtill conſumeth, and the more it burneth and giueth light, the more it vvaſteth avvay? vvhat is our life but a floure that openeth in the morning, that at noonetide fadeth avvay and at euening is cleene dried vp?

In reſpect of this continual mutation and changement, God ſaid by the Prophet Iſaie
Iſaie 40. 6. *Al fleſh is hay, and al the glorie thereof is as the flovver of the feeld.* Vppon vvhich vvoords S. Hierom ſaith. *Trulie vvhoſoeuer vvil conſider the frailtie of our fleaſh, and hovv in al minutes and moments of times vve grovv and vvax avvay and neue*

abyde

lyde in one ſtate, and hovv euen this, in vvhich vvee ſpeake, copy and vvrite, is ſo much paſt of our life; he vvil nothing dout to call our fleſh hay, and al the glorie of the ſame as the flovver of hay, or as the meadovves of the feelds. He that vvas an infant, becometh a child; he that vvas a child, vvaxeth ſuddenlie a young man; and by vncertaine ſpaces of time is chaunged to be old and aged, and doth before marvaile to ſee him ſelf aged, then he vvondereth that he is not young. The beavvtiful vvoman vvhich did draw after her ſo manie companies of fooliſh young men, ſhevveth her vvrinckled forhead, and ſhe that before vvas ſo greatlie loued, is aftervvards vtterlie contemned.

Fiftlie conſider hovv deceitfull our life is, 5
vvhich peraduenture is the vvoorſt propertie it hath, for ſo much as it deceaueth ſo manie, and yet hath ſo manie blind louers of it,) becauſe being in deede verie laide and filthie, it ſeemeth vnto vs beautiful; being bitter, it ſeemeth ſvveete; being but ſhort, to euerie one his ovvne life ſeemeth long; and being ſo miſerable, it ſeemeth ſo amiable that there is no trauel nor daunger, to vvhich men dooe not expoſe them ſelues for the ſame, although it be vvith peril and hazard of their life euerlaſting, dooing things vvhereby they com to loſe it.

Sixtlie conſider hovv beſides this that our 6

life is ſo ſhort, as hath ben ſaid, yet that litle time vve haue to liue is ſo ſubiect to ſo manie miſeries both of the ſoule and bodie, that all it laied together is nothing els but a vale of teares, and a maine ſea of infinite miſeries. Sainct Hierom vvriteth, that Xerxes that moſt mightie king, vvho threvv dovvne mountaines & dried vp the ſeas, as on a time he vvent vp to the toppe of a high hill, to take a vevve of his huge armie, vvhich he had gathered together of infinite people, after he had vvel ſeene them, it is ſaid that he vvept. And being demanded the cauſe vvherefore he vvept? he anſvvered and ſaid; I vveepe becauſe vvithin theſe hundred yeares, there ſhal not one of al this huge armie, vvhich I ſee here preſent before me, be left aliue.

tom. 1. epiſtol. 3. cap. M.

O that vvee might, ſaith S. Hierom. *aſcend vp to the toppe of ſom high place, that vve might ſee fr thence al the vvhole earth vnderneath our feete. From thence ſhouldeſt thou ſee the ruines and miſeries of the vvhole vvorld, and nations deſtroied by nations, and kingdoms by kingdoms. Thou ſhouldeſt ſee hovv ſom vvere tormented, ſom murdered, ſom drovvned in the ſea, ſom others lead avvaie captiues. In one place thou ſhouldeſt ſee mariages and mirth, in an other dolefull mourning and lamentation, heere ſom borne, there ſom others die, ſom flovving in riches, and others begging from dore to dore. To be*

ſhort

ſhort thou ſhouldeſt ſee not onlie the huge armie of Xerxes, but alſo al thoſe in the vvorld that be novv aliue, vvithin theſe fevv daies to end their liues.

Runne ouer al the diſeaſes and paines of a mans bodie; and al the afflictions and cares of the mind: and al the perils and daungers vvhich be incident as vvel to al eſtates, as to al ages of men, and thou ſhalt ſee yet more euidentlie hovv manifold the miſeries of this life be: for by ſeeing hovv little a thing al that is, vvhich the vvorld can aford thee, thou ſhalt com more eaſilie to deſpiſe & contemne vvhat ſoeuer the ſame hath in it.

Finallie after al theſe miſeries, there folovveth the laſt miſerie that is death, vvhich is as vvel to the bodie as to the ſovvle, of al terrible things the verie laſt, and moſt terrible. For the bodie ſhall in a moment be depriued, and ſpoiled of vvhat ſoeuer it hath: and of the ſovvle there ſhal then be made a reſolute determination, vvhat ſhal becom of it for euer and euer. 7

Al this vvil make thee vnderſtand hovv breefe & miſerable the glorie of the vvorld is, for as much as the life of vvorldlings, vppon vvhich it is founded, is ſuch as vve haue heere laid dovvne: and conſequentlie hovv the ſame deſerueth to be abhorred, deſpiſed, contemned.

VVenſdaie night. Of the houre of death.

THIS daie thou muſt meditate vppon the hovver of death, vvhich is one of the moſt profitable conſiderations that may be, as vvel for the obteining of true vviſdom and eſchevving of ſinne, as alſo for beginning to prepare thy ſelf for the hovver of a good coumpt.

1 Conſider then firſt of al hovv vncertain that hovver is in vvhich death vvil aſſail thee, becauſe thou knovveſt not nether in vvhat time, nor in vvhat place, nor in vvhat diſpoſition it vvil com vppon thee. Only this thou knovveſt for certaine that die thou muſt, al the reſt is vncertaine, ſauing that ordinarilie this houre is vvont to ſteale vppon vs, at ſuch time as a man is moſt careles, and vvleast thinketh leſt of it.

2 Secondlie conſider the ſeparation vvhich ſhalbe at that time, not onlie betvvixt vs and al ſuch things as vve loue in this vvorld, but alſo betvvene the ſovvle and the bodie ſo vvel auncient and louing companions. If the baniſhement from our natiue countrie, and the natural ayer in vvhich a man hath bredde and brought vp, ſeeme a thing grieuous, although the baniſhed man may carie avvaie vvith him vvhat ſoeuer he

geth; hovv much more grieuous then ſhal
that vniuerſal baniſhment be from al things
that vve haue, from our hovvſes, from our
goods, from our frinds, frō our father,, from
our mother, from our children, from this
light and common ayer, and finallie from al
things of this vvorld. If an oxe make ſo
great a bellovving vvhen he is ſeparated
from an other oxe vvith vvhom he did
ravve the plovve; vvhat a bellovving vvil
hie heart then make, vvhen thou ſhalt be
ſeparated from al thoſe, in vvhoſe companie
thou haſt caried the yoke and burthens of
this life?

Conſider alſo the paine vvhich a man 3
ſhall then receiue, vvhen he ſhal ſee repre-
ſented before him in vvhat caſe his bodie &
vvle ſhalbe after his death: for as tovv-
ching the bodie, he knovveth alredie that
better prouiſion can not be made for it, then
a pitte of ſeuen foote long in the companie
of other dead bodies. But as concerning the
vvle, he knovveth not certainlie, vvhat
ſhal becom of it, nor vvhat ſort ſhal befall it.
This is one of the greateſt angvviſhes and
griefes that men ar then trovvbled vvith, to
vvit, that there is to enſue glorie and paine
euerlaſting, & that they be then ſo neere to
th'one and th'other, & yet knovv not vvhi-

ther of theſe tvvo lottes, being ſo far differen
as they ar, ſhall fall vnto theyr ſhare.

4 After this angvviſh there folovveth a
other no leſſe then this, to vvit the accomp
vvhich muſt be giuen there, and vvhich i
ſuch that it maketh euen the moſt ſtovvte
to tremble and quake. It is vvriten of holi
Arſenius that being at the point of death h
began to be afraied. And as ſom of his di
ciples ſaid to him, vvhat, father, ar you no
a fraied? he anſvvered. Mie ſonnes this fea
is not nevv to me, becauſe I haue alvvai
liued vvith the ſame. Moreouer at that tim
al the ſinnes of a mãs life paſt, ar repreſente
vnto him like a ſquadron of enemies th
com to aſſault him; and thoſe vvhich be t
greateſt, and vvherein he tooke greateſt de
light, ar then repreſented more liuelie, &
cauſe of greater feare. O hovv bitter ſh
the remembrance of delights and pleaſur
paſt be at that time, vvhich in other tim
ſeemed ſo ſvveete? Trulie the vviſeman h
Prou. 23. good reaſon to ſaie. *Regarde not the vvine vvh*
it is redd, and vvhen it ſhevveth his colour in t
glaſſe; for although at the time of drinking it ſee
delectable, yet at the end it vvil bite like a ſerpe
and poiſon like a cocatrice. Theſe be the dregg
of that poiſoned cuppe of the enimie. The
be the leauings of the cuppe of Babylon
gylt

gylted vvithout. At that time a miſerable man, ſeeing him ſelf enuironed vvith ſo manie accuſers, beginneth to feare the threed of this iudgement, and to ſaie vvith him ſelf. O miſerable vvretch that I am vvho haue liued ſo deceaued, and haue vvalked ſuch vvaies! vvhat ſhal becom novv of me in this iudgement? If S. Paul ſaie that *VVhat things a man doth ſovv, thoſe alſo ſhal he reape*. I that haue ſovven no other thing but vvorks of fleſh, vvhat hope I to reape thereof but corruption? yf S. Iohn ſaie that no polluted thing ſhall enter into that ſoueraigne Citie vvhich is al of pure gold, vvhat hope maie I haue vvho haue liued ſo abominablie and ſo filthilie?

Galat. 6. 8

Apoc. 21.

After this there folovv the Sacraments of Confeſsion, of the Altar, and of Extreme vnction, vvhich is the laſt ſuccour that the Catholique Church can help vs vvithal in that trovvbleſom time: & therefore as vvel heerein as in other things, thou muſt conſider the griefes and angvviſhes of mind, vvhich a man ſhall then ſuffer for his vvicked life paſt; and hovv gladlie he vvil vviſh that he had taken an other vvaie: and vvhat kind of life he vvould then lead, yf he might haue time to dooe the ſame; and hovv he then vvil enforce him ſelf to call vppon almighte God,

5

God, vvhen the paines and increasing of his sicknes vvil scarcelie permitte him to dooeit.

6 Consider also those last accidents & pangs of sicknes, vvhich be as it vvere messangers of death, hovv terrible and fearful they be: the breast riseth and panteth; the voice vvaxeth hoarce; the feete begin to die; the knees vvax cold & stiffe; the nostrels runne out; the eys sink into the head: the countenance seemeth dead: the toung faultereth & is not able to doe his office: & finallie by the hart vvhich the sovvle maketh to depart out of the bodie, all the senses being troubled do loose theire force and vertue.

7 But abo: e al, the sovvle is shee that the suffreth greatest troubles: for at that time shee is in a great conflict and agonie, partlie for her departure, and partlie for feare of the accoumpt vvhich she must giue; becausе she is naturallie loth to depart from the bodie and liketh vvel her abode therein, and feareth her reckoning.

Novv vvhen the sovvle is departed from the bodie, there remaine yet tvvo vvaies to goe: th'one is to accompaine the bodie vnto the sepulchre; th'other is to folovv the sovvle vntil her cause be determined: and thou must vievv vvhat shall befall to ech of these parts

Con

Conſider then in vvhat ſort the bodie re- 8
maineth after his ſovvle hath forſaken it, &
vvhat a vvorthie garment that is vvhich they
prouide to burie it in, and vvhat haſt they
make to get him ridde ovvt of the hovvſe.
Conſider his funeralls vvith al that paſſeth
in the ſame, the ringing of bells; the praying
for him; the doleful ſeruice and ſinging of the
Church; the accompanying, and ſorovv, &
vveeping of frinds; and finallie al th'other
particulers that ar then vvoont to happen,
vntill the bodie be left in the graue, vvhere it
ſhall lie buried in that earth of perpetual ob-
liuion and forgetfulnes.

VVhen thou haſt left the bodie in the graue 9
ſolovv forthvvith the ſovvle, and behould
vvhat vvay ſhe taketh through that nevv
region, and vvhat ſhal becom of her, and
vvhat iudgement ſhe ſhall haue. Imagin
that thou art novv preſent at this iudgemẽt,
and that al the court of heauen expecteth
the end of this ſentence, vvhere the ſovvle
ſhal be charged and diſcharged of al that
ſhe hath receaued euen to the valevv of a
pinnes point. There ſhalbe taken accoũpt
of the life, of the goods, of the familie and
hovvſhold, of the inſpirations of God, of
the means and opportunities vve had to lead
a good life, and aboue al of the accoumpt

vve

vve haue made of the moſt pretious blou
of our Sauiour, and of the vſe of his ſacra
ments. And there ſhal euerie one be iudge
according to the accoumpt he ſhall make o
that, vvhich he hath receaued.

Thurſdaie night. Of the daie of iudgment.

THIS daie thou ſhalt meditate vppon the daie of the general iudgement, tha by meanes of this conſideration, thoſe tvvo principall affections maie be ſtirred vp in thy ſoule, vvhich euerie faithfull Chriſtian ought to haue, to vvit the feare of God, and abhorring of ſinne.

I Conſider firſt vvhat a terrible daie that ſhalbe, in vvhich the cauſes of al the childr of Adam ſhalbe examined, the proceſſes o al our liues concluded, and a definitiue ſen tence giuen vvhat ſhal be of vs for euermore That daie ſhall compriſe in it ſelf al the daie of al ages, as vvel preſent and paſt, as to com becauſe in it the vvorld ſhall giue accoumpt of al thoſe times, and in it ſhall almighti God povver out his anger and indignation, vvhich he hath gathered & laid vp in al ages. Hovv violentlie ſhal the maine floud o Gods indignation breake out at that daie, conteining in it ſo maine flouds of ange

and

and vvrath, as there haue ben ſinnes committed ſince the creation of the vvorld.

Secondlie cõſider the fearful ſignes vvhich ſhal goe before that daie: for as our Sauiour ſaith, before the comming of this daie, there ſhalbe ſignes in the ſunne, in the moone and in the ſtarres, and finallie in all the creatures of heauen and earth, for they all ſhal haue as it vvere a feeling of their end, before they end in deede; and ſhal tremble and beginne to fal, before they fal in deede. But men (ſaith he) ſhal goe dried vp and vvithered for feare of death, hearing the terrible rorings of the ſea, and ſeeing the great vvaues and tempeſtes vvhich ſhal riſe in it, and foreſeeing by this the great calamities and miſeries vvhich ſuch feareful ſignes dooe threaten to the vvorld. And ſo ſhal they goe aſtonied and amazed, their faces pale and diffigured, them ſelues dead before death, and condemned before ſentence be giuen; meaſuring the perils imminent, by their ovvne preſent feares, & euerie one ſo occupied vvith his ovvne affairs, that none ſhal think of others, no not the father of his ſonne. None ſhal then haue to doe vvith anie, or for anie, becauſe none ſhalbe ſufficient for him ſelf alone. 2. Luc. 21.

Thirdlie conſider that vniuerſal floud of fier that ſhal com before the iudge, and that 3

dreadful ſovvnd of the trompet vvhich th
Archangel ſhal blovv to ſommon and ca
al the generations of the vvorld to aſſemb
together in one place, and to be preſent
there iudgement, and aboue all that drea
ful maieſtie vvith, vvhich the iudge ſha
com.

4 After this conſider the ſtreight accoum
vvhich ſhal there be required of euerie m

Iob 9. *Trulie* (ſaith Iob) *I knovv it is ſo, and that no m*
can beiuſtified, yf he be compared vvith God. If
vvil conted vvith him (in iudgement) *of a thou*
ſand things (that he ſhall charge him vvith
he ſhal not be able to anſvvere vnto one. VVh
then ſhal euerie vvicked perſon think
that time vvhen God ſhal enter vvith hi
into this examination, & ſhal there vvithi
his ovvne conſcience ſaie thus vnto him.
Com hither thou vvicked felovv, vvh
haſt thou ſeene in me that thou ſhoulde
thus deſpiſe me, and goe to mine enimi
ſide? I haue created thee to my image a
likenes: I haue giuē thee the light of faith
made thee a Chriſtia, & redeemed thee vvi
mine ovvne propre bloud, for thee hau
faſted, traueilled from place to place, vva
ched, laboured & ſvveat droppes of blou
for thee haue I ſuffred perſecutions, ſcou
gings, blaſphemies, reproches, bufferin
diſh

diſhonours, torments, and the Croſſe. VVitnes be this Croſſe and nailes vvhich appeare heere. VVitnes be theſe vvounds of my hãds & feete vvhich remaine in mie bodie. VVitnes be heauen & earth before vvhom I ſuffered. Novv vvhat haſt thou donne vvith this thy ſoule vvhich I vvith my bloud purchaſed to be mine? In vvhoſe ſeruice haſt thou emploied that vvhich I bought ſo deerelie? O fooliſh and adulterous generation! VVhie vvouldeſt thou rather ſerue this thy enimie vvith paine, then me thy Creator & Redeemer vvith ioy? I called you oftentimes, & ye vvould not anſvvere me; I knocked at your gates, and ye vvould not avvake; I ſtretched out my hands on the croſſe, & ye vvould not behold them. Ye haue deſpiſed my counſels vvith al my promiſes & threatnings: vvherfore ſpeake novv o ye Angels, iudge ye other iudges betvvixt me and my viniard, vvhat could I haue donne more for it then I haue donne?

Novv vvhat anſvvere can the vvicked take heere? ſuch ás ſcoffe at holie things? ſuch as mocke vertue? ſuch as contemne ſimplicitie? ſuch as haue made more accoumpt of the lavves of the vvorld then of the lavves of God? ſuch as haue bene deaffe at al his callings, vnſenſible to all his inſpirations, rebel-

rebellious againſt his commandements, ob
durate and vnthankful for al his chaſtiſe
ments & benefits? vvhat vvil thoſe anſvver
vvho haue liued, as if they had beleeued tha
there vvere no God; and ſuch as haue mad
accoumpt of no lavve, but onlie of the
ovvne intereſt and commoditie? *VVat vvil*
Iſai. 30. *dooe* (ſaith the Prophet Iſaie) *in the daie of viſita*
tion and calamitie vvhich commeth from afar
Vnto vvhome vvil ye flie for ſuccour an
help, and vvhere vvil you leaue your glori
that ye be not caried avvaie priſoners, and
vvith thoſe that ar dead?

5 Fiftlie conſider after al this that terrib
ſentence vvhich the iudge ſhal thunder ou
againſt the vvicked; and that dreadful ſayin
vvhich ſhal make the ears of al that ſh
Iſai. 10. 3. heare it to glovve and tingle. *His lippes* (ſai
the Prophet Iſaie) *ar ful of indignation, and h*
toung like a conſuming fiar. VVhat fiar ſh
burne ſo hoat as theſe vvords; *Depart from*
Math. 25. 41. *ye vvicked and curſed into euerlaſting fiar, vvhich*
prepared for the diuel and his Angels; In vvhi
vvords and eche of them thou haſt much
feele & think of as of that doleful departin
of that malediction and curſe; of that fiar;
that companie of diuels and vvicked ſpirit
and that vvhich is aboue al, of that eterni
vvhich ſhal neuer end.

Fru

Fridaie night of the paines of hell.

THIS daie thou ſhalt meditate vppon the paines of hell, that vvith this conſideration alſo, thy ſovvle maie be the more confirmed in the feare of God, & abhorring of ſinne.

Theſe paines, ſaith Sainct Bonauenture, 1
are to be conceiued vnder ſom ſuch corporal formes and ſimilitudes, as the Saincts haue taught vs. VVherfore it ſhalbe a thing verie conuenient to imagin the place of hell (as the ſame doctor ſaith) to be as it vvere an obſcure and dark lake vnder the earth; or as a moſt deepe pitte full of fier; or as a horrible and dark Cittie vvholie burning vvith fierce flames of fier: in vvhich none other noiſe vvere to be heard, but the hovvlings and lamentations of helliſh tormentors, & tormented perſons, vvith continual vveeping and gnaſhing of teeth. *Bonauent. in ſaſciculario c. 3.*

Novv in this vnfortunate place the damned ſuffer tvvo principal ſorts of paines, 2
th'one called by the Diuines *pœnam ſenſus*, a ſenſible paine; th'other *pœnam damni*, a paine of loſſe. As tovvching the firſt paine, to vvit of the ſenſe, conſider that then, there ſhalbe no ſenſe at all, neither vvithin, nor vvithout the ſovvle, vvhich ſhal not ſuffer his propre

torment. For like as the vvicked offende
God vvith al theire membres and ſenſes, an
made armour of them al to ſerue ſinne, eue
ſo vvil he ordain that ech one of them ſhalb
there tormented vvith his peculiar torme
and paie according to his deſert. There ſha
the vvanton and lecherous eyes be torme
ted vvith the vglie ſight of diuels. There
ſhall the eares vvhich vvere accuſtome
to heare lies and filthie talke, heare perpetu
blaſphemies and lamentations. There th
noſtriels, vvhich ſo much loued perfumes &
ſenſual ſmels, ſhalbe filled vvith intolerabl
ſtench. There the taſte, vvhich vvas cheriſh
vvith ſo diuers kinds of meats and delicacie
ſhalbe tormented vvith rauenous hunger &
thirſt. There the tetng, ſo much giuen t
murmuring and blaſpheming, ſhalbe ex
treme bitter vvith gall of ſerpents. There th
touching, ſo great a friind of delicate and ſo
things, ſhal ſvvimme as it vvere in the co
yſe of the riuer Cocytus, and betvvixt th
extreme heates and flames of fiar. There th
imagination ſhal ſuffer vvith the apprehe
ſion of greefes preſent; the memorie by ca
ling to mind the pleaſures paſt; the vnde
ſtanding vvith the repreſentation of eui
that ar to com; & the vvil vvith the extrem
anger and furie vvhich the vvicked ha

in that place againſt God. Finallie there ſhalbe heaped togeather al the miſeries and torments that poſsiblie can be imagined. For as S. Gregorie ſaith, there ſhalbe cold intollerable: fiar vnquenchable, the vvorme of cõſcience immortall, ſtenche inſupportable; darknes palpable: vvhippes of tormentours: viſion of diuels: confuſion of ſinnes: and deſperation of al goodnes. Novv tel me, yf it ſeeme a thing intollerable to ſuffer the leſt of al theſe paines that vve indure in this vvorld though it vvere but for a ſmall time, vvhat ſhall it be to ſuffer there at one time al this multitude of torments, in al the members & ſenſes both invvard and ovvtvvard? & that not for the ſpace of one night alone, nor of a thouſand nightes, but for the ſpace of an infinite eternitie. VVhat vnderſtanding, vvhat vvordes, vvhat iudgement is there in the vvorld, that is able to conceiue and expreſſe this matter as it is in deede? *Gregor.*

And yet this is not the greateſt paine that is there to be ſuffered: for an other there is farre greater vvithout anie compariſon, that is, that vvhich the Diuines terme *pœnam damni*, the paine of damnatiõ or loſſe: vvhich is to be depriued for euer of the ſight of God, and of his glorious companie. For ſo much greater is anie paine, by hovv much it depri- 3

ueth vs of a greater good: and becauſe God the greateſt good of al goods, ſo to vvan him ſhall be the greateſt euill of all euil vvhich in deede is this.

4 Theſe ar the paines that generallie appe taine to al the damned: but beſides theſe g ne-all paines, there be other particuler pain vvhich euerie one ſhal ſuffer according t the qualitie of his ſinne. For there ſhal b one kind of paine for the provvde man, a other for the enuious: one for the couetou an other for the leacherous, and ſo in lik manner for all other ſinnes. There ſhal th paine be eſteemed avvnſvverable to th pleaſures before receiued: and the confuſio anſvverable to the preſumption and pride & the nakednes anſvverable to the ſuperflu tie and abundance: and the hunger and thir avvnſerable to the delicatenes and fullne paſt.

5 Vnto all theſe paines there is added a eternitie, or euerlaſtingnes of ſuffering them vvhich is as it vvere the ſeale and key o them all: for al the reſt aforeſaide vvere y ſomvvhat tollerable, if it might be ende for ſo much as nothing is great that hath a end. But paines that haue no end, no eaſe, n mitigation, nor declination, no nor hop that euer ether the paines, or he that giue them

them, nor he that ſuffereth them ſhall finiſh and haue an end, but to be as it vvere a perpetual baniſhment, and an infamie neuer to be remitted; this is a matter able to make anie man beſides him ſelf, that ſhould conſider it deepelie and vvith due attention.

This is then the greateſt paine that of all others is to be ſuffered in that vnfortunate place: for yf theſe paines vvere to be endued but for ſom certaine tyme, although it vvere a thovvſand or a hundred thovvſand years, or, as a certaine doctor ſaieth, yf there vvere anie hope that they ſhould end in ſo much time, as al the maine occeā ſea ſhould be conſumed drop by drop, taking out of it euerie thouſand yeare but one drop onlie, yt this vvoold be ſom kind of comfort and conſolation. But it paſſeth not ſoe in this caſe, for the paines ſhal be correſpondent to the eternitie of almightie God, and the continuing of this miſerie, to the perpetuitie of his diuine glorie. So long as God ſhal liue, so long ſhall they die, & vvhen God ſhal be no more that vvhich he is novv, then ſhall they alſo ceaſe to be that vvhich they are. Novvin this duratiō, in this eternitie, I vviſh thee good brother, to ſettel & reſt for ſom time thy conſideration, & as a cleene beaſt ruminate this paſſage novv vvith thie

ſelf, for as much as the eternal, & euerlaſting truth crieth, and auovvcheth ſaying. *Heauen and earth ſ hall paße, but my vvordss ſ hall not paſſe.*

Matthæ. 24. 35.

Saturdaie night. Of the glorie of heauen.

THIS daie thou ſhalt meditate of the glorie of thoſe that be bleſſed and happie in heauen, thereby to moue thy heart to the contempt of the vvorld, and to an earneſt deſire to be in the companie of celeſtial citizens.

To th'end therfore that thou maiſt in ſome ſort vnderſtand ſomvvhat of this felicitie thou haſt to conſider, a mong other things theſe fiue that ar in it. The excellencie of the place; the ioy of the companie; the viſion of God; the glorie of the bodies; & finallie the ſacietie, and perfect ſtore of al good things vvhich is there.

I

Firſt then conſider th'excellencie of the place, and eſpeciallie the greatenes therof vvhich is vvonderfull. For vvhen a man readeth in certaine graue authors, that euerie ſtarre in heauen is greater then the vvhole earth, & moreouer that there be ſom ſtarres of ſuch exceeding greatenes, that they be ninetie times bigger then al the vvhole earth; and vvith this lifteth vp his eyes

hea

heauen, and ſeeeth in the ſame ſuch a number of ſtarres, and ſo manie voide ſpaces, vvhere manie more ſtarres might be ſet, vvhen he ſeeeth this, I ſaie, hovv can he but vvoonder? hovv can he but be aſtonied & as it vvere beſides him ſelf, conſidering the paſsing greatnes of that place, and much more of that Souerain lord that created the ſame?

Novv as for the beavvtie of that place, it is a thing that cannot be expreſſed vvith vvords; for yf God hath created ſo vvonderful and ſo bevvtiful things in this vale of teares, vvhat hath he created (trovv ye) in that place, vvhich is the ſeate of his glorie, the throne of his ſtatelines, the pallace of his maieſtie, the hovvſe of his elect, and the paradiſe of all delightes?

2. After the excellencie of the place conſider the vvorthines of the dvvellers in it, vvhoſe number, holines, riches, & bevvtie doe far exceede vvhat ſoeuer can be imagined. S. Iohn ſaith that the multitude of the elect ar ſo great, that no man is able to count them. *Apocal. 7. 9.* S. Dioniſius ſaith, that the Angels ar ſo manie, that they exceede vvithout compariſon al corporal and material creatures vppon the earth. S. Thomas agreeing vvith this opinion, ſaith, that like as the heauens in great- *Cæleſt. Hierar. c. 14.* *1. p. q. 50. ar. 3.*

nes exceede the earth vvithout anie propor-
tion: ſo doth the multitude of thoſe glorious
ſpirites exceede the nombre of all corporal
things that ar in this vvoorld vvith like ad-
vantage and proportion. Novv vvhat thing
can be imagined more vvoonderfull then
this? Certainlie this is ſuch a thing, that if it
vvere vvel conſidered, it vvere ſufficient to
make al men aſtonied. And yf eche one of
thoſe bleſſed ſpirites (yea though it be the
verie leaſt among them) be more beautiful
to behold, then al this viſible vvoorld, vvhat
a ſight ſhall it be, to behold ſuch a numbe
of beautiful ſpirites, & to ſee the perfection
and offices of euerieone of them? There the
Angels be ſent in ambaſſages; The Archan-
gels miniſtre and ſerue; the Principalities
triumph; The Povvers reioice; The Domi-
nations gouerne; The Vertues ſhine; The
Thrones gliſter; The Cherubines giue light
The Seraphines burne in loue; and al ſing
lavvdes and praiſes to God. Novv yf the
companie and mutual conuerſation of good
and vertuons perſons, be a thing ſo ſvveet
and ſo amiable as vvee dailie proue; vvhat
thing ſhall it be to conuerſe there vvith ſo
manie bleſſed Saincts, to talk vvith the Apo-
ſtles, to deale vvith the Prophets, to commu-
nicate vvith the Martyrs, and to haue a per-
petu

petual familiaritie vvith al the elect?

3 More yf it ſhal be ſo great a glorie to enioy the companie of the good; vvhat ſhal it be to enioy the companie and preſence of him, vvhome the morning ſtars doe praiſe, at vvhoſe excellent beautie the ſonne and moone doe vvonder, before vvhoſe maieſtie the Angels and al thoſe bleſſed ſpirites doe bowe theire knees? vvhat ſhal it be to behold that vniuerſal and ſupreme good, in vvhome al good things ar conteined? that greater vvoorld, in vvhich ar included al vvoorlds? and to ſee him, vvho being one, is al things; and being moſt ſimple in him ſelf, and vvithout al kind of mixture, doth yet comprehend in him ſelf the perfections of al things? If to heare & ſee king Salomõ, vvere thought ſo great a matter, that the Queene of Saba ſaid of him. *Bleſſed ar the men, and bleſſed ar theſe thy ſeruants, that ſtand in thy preſence and heare thy vviſdom:* VVhat ſhal it be to behold that moſt high Salomõ? that eternal vvlſdom? that infinite greatnes? that ineſtimable bevvtie? that exceeding goodnes, and to enioie the ſame for euer and euer? This is the eſſential glorie of the Saincts: this is the laſt end and harborough of our deſires. 2. Regn. 10. 8.

4 Afther this contemplate the glorie of the bodies,

bodies, vvhich ſhalbe endued vvith thoſe fovver ſinguler qualities and dovvries, to vvit vvith *Subtilitie*, *Svviftnes*, *Impaßibilitie* and *Cleerenes*: vvhich *Cleerenes* ſhalbe ſo great, that ech one of the Saincts bodies ſhal ſhine like the ſunne in the kingdom of their father. Novv if the ſunne vvhich ſtandeth in the middeſt of the heauens being but one, be yet ſufficient to giue light and comfort to al this vvorld, vvhat a light ſhal ſo many ſunnes and lamps make, as ſhal ſhine together in that place?

§ But vvhat ſhal I ſay novv of al the other goods vvhich are there? There ſhal be Health, vvithout infirmitie; Libertie, vvithout bondage; Bevvtie vvithout deformitie; Immortalitie, vvithout corruption; Abundance, vvithout neceſſitie; Quietnes, vvithout vexatiō; Securitie, vvithout feare; Knowledge, vvithout error; Fulnes, vvithout lothſomnes; Ioy, vvithout heauines; and Honour vvithout contradiction. There (as S. Auguſtine ſaith) ſhal be true glorie: for none ſhal be praiſed by error or flatterie. There ſhal be true honor: for it ſhal nether be denied to ſuch as deſerue it, nor giuen to ſuch as merit it not. There ſhalbe true peace: for no man ſhalbe moleſted either by him ſelf, or by others. The revvard of true vertue, ſhalbe

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euen he that gaue the vertue, & hath promiſed him ſelf for a revvard of the ſame; vvhom vve ſhal ſee vvithout ceaſing, loue vvithout loth ſomnes, and praiſe vvithout vvearines. There the place is large, beutiful, bright, and ſecure; the companie verie good, and pleaſant; the time alvvaies after one manner; not diuided into euening and morning, but continued vvith one ſimple eternitie. There ſhalbe a pepetual ſpring-time, vvhich ſhal floriſh for euermore vvith the freſhnes and ſvveete breathing of the holie Ghoſt. There al ſhal reioice, al ſing, and giue continuall praiſe to that high giuer of al things, through vvhoſe bountiful goodnes they liue and raigne for euer. O heauenlie cittie! ſecure dvvelling place! countrie vvhere al pleaſant things ar to be found! people vvithout grudging and murmuring! quiet neighbours! and men vvithout anie vvant or neceſsitie. O that the ſtrife and contention of this preſent ſtate vvere ended! O that the daies of my baniſhment vvere once finiſſhed! vvhen ſhal this daie com? vvhen ſhal I com, and appeare before the face of my ſvveete lord and Sauiour?

Sundaie night, of the benifits of almightie God.

THIS daie thou ſhalt meditate vpon the benifits of God, therebie to giue him thanks for them, and to enkendle in thy ſelf a more feruent loue of him vvho hath ben ſo bountiful tovvards thee. And although theſe benifits be innumerable, yet maiſt thou at the leaſt conſider theſe fiue moſt principal: to vvit, the benifits of *Creatiõ, Conſeruation, Redemption, Vocation, and other particuler and Secrete benifits.*

I And firſt of al, touching the benifit of *Creation*, conſider vvith great attention vvhat thou vvaſt before thou vvere created, and vvhat God did for thee, and beſtovved vppon thee, before thou diddeſt merite or deſerue anie thing; to vvit he gaue thee thy bodie vvith al thy membres and ſenſes: and thy ſovvle of ſo great excellencie, endued vvith thoſe three noble povvers, vvhich be *Vnderſtanding, Memorie, and VVill.* And conſider vvel, that to giue thee this ſovvle, vvas to giue thee al things, for ſo much as there is no perfection in anie creature, vvhich a man hath not in him in his manner. VVhereby it appeareth that to giue vs this thing alone, vvas to giue vs at once al things together.

As

As concerning the benifit of *Conſeruation*, 2
conſider hovv al thy vvhole being depen-
deth of Gods prouidence; hovv thou coul-
deſt not liue one momẽt, nor make ſo much
as one ſteppe, vvere it not by means of him;
hovv he hath created al things in this vvorld
for thy vſe and ſeruice, the ſea, the earth, the
birds, the fiſhes, the liuing beaſts, the plants,
and finallie, the Angels of heauen. Conſider
moreouer the health vvhich he giueth thee,
the ſtrength, life, ſuſtenance, vvith al other
temporal helps and ſuccours. And aboue al
this vvaigh vvel the miſeries and calami-
ties, into vvhich thou ſeeeſt other men fall
euerie daie; and thou thy ſelf mighteſt alſo
haue fallen into the ſame, yf God of his great
mercie had not preſerued thee.

Touching the benifit of *Redemption*, thou 3
maiſt cõſider therein tvvo things. Firſt hovv
manie & great the benifits haue ben, vvhich
ovvr Sauiour hath giuen vs by means of the
benifit of Redemption: and ſecondlie hovv
manie and hovv great the miſeries vvere,
vvhith he ſuffred in his moſt holie body and
ſovvle, to purchaſe vs theſe benifits. But to
the end thou vnderſtand better, and feele in
thy ſelf hovv much thou ovveſt vnto this
thy lord, for that vvhich he hath endured for
thy ſake; thou maiſt conſider theſe fovver
prin-

principall circumſtances in the miſterie of his ſacred Paſsion; to vvit, vvhoe is he that ſuffreth; vvhat he ſuffreth; of vvhome; and to vvhat end he ſuffreth. VVhoe is he then that ſuffreth? God. VVhat ſuffreth he? The greateſt torments and diſhonour, that euer vvere ſuffred. Of vvhome doth he ſuffer? Of helliſh and abominable creatures, vvhoin theire vvoorks ar like euen to the diuels them ſelues. To vvhat end doth he ſuffer? not for anie cõmoditie of him ſelf, or anie merite of our part, but onlie for the bovvels of his infinite charitie and mercie.

4 As concerning the benifit of *Vocation*, conſider firſt of al, vvhat a great mercie it vvas of God to make thee a Chriſtian, and to call thee to the Catholique faith by the means of holie Baptiſme; and to make thee alſo partaker of the other Sacraments. And yf after this calling, vvhen thou haſt by deadlie ſinne loſt thine innocencie, our lord hath raiſed thee vp from ſinne, and receaued thee againe into his grace, and ſet thee in the ſtate of ſaluation; hovv canſt thou be able to praiſe him for this ſo ſingular a benifit? vvhat a great mercie vvas it to expect thee ſo long time? to ſuffer thee to commit ſo manie ſinnes? and to ſend thee ſo manie godlie inſpirations? and not to ſhorten the dais

daies of thy life, as he hath donne to diuers others that vvere in the ſame ſtate? and laſt of al to call thee vvith ſo mightie a vocatiō, that thou mighteſt riſe vp againe from death to life, and open thine eys to the eternal light? vvhat mercie vvas it alſo, after thou vvaſt conuerted, to giue the grace not to returne vnto deadlie ſinne againe, but to vanquiſh thine enimie, and to perſeuer in good life?

Theſe ar the publique and knovven benifits; but there be other ſecrete benifits, vvhich no man knovveth, but he onlie that hath receaued them: and againe there be ſom ſo ſecrete, that euen he him ſelf vvho hath receaued them, knovveth them not; but he onlie that gaue them. Hovv manie times haſt thou deſerued in this vvorld either through thy pride, negligence, or vnthankfulnes, that God ſhould vtterlie forſake thee as he hath donne, to manie others for ſom one of theſe cauſes, and yet hath not he dealt thus vvith thee? Hovv manie euills & occaſions of euills hath our lord preuented vvith his prouidence, ouerthrovving the ſnares of thine enimie, and ſtopping his paſſage, and not permitting him to execute his vvilie practyſes and deſignements vppon thee? Hovv ofentimes hath he donne for

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euerie one of vs that vvhich he ſaid to S. Peeter. *Behold Satan hath required to haue you for to ſift as vvheate: but I haue prayed for thee that thy faith faile not.* Luc. 22. 31. Novv vvho knovveth theſe ſecretes but onlie God? The poſitiue benifits be ſuch as a man may ſomtimes vnderſtand and knovv them: but priuatiue benifits vvhich conſiſt not in dooing vs good, but in deliuering vs from euils, vvho is able to vnderſtand? VVherefore as vvel for theſe as for the others, it is reaſon vvee ſhould alvvais be thankful to our lord, and vnderſtand hovv farre in arrerages vvee be in our reckoning vvith him, and how much more vve be indetted vnto him, then vvee ar able to paie, ſeeing vvee ar yet not able to vnderſtand them.

6 But that thou in ſom ſort knovv better the greatnes of theſe benifits vvhich God hath beſtovved vppon thee, it maketh much to the purpoſe that thou conſider eche one of theſe benifits vvith the circumſtances annexed vnto them vvhich be: vvho he is that giueth the benifit; vvho he is that receaueth the ſame; vvherefore it is giuen; and in vvhat ſort.

As touching the firſt circumſtance think vvel vvith thy ſelf, hovv great he is that beſtovveth theſe benifits vppon thee, ſeeing

is God; conſider the greatenes of his omnipotencie, vvhich is declared vnto vs ſufficientlie by the vvoork-manſhip of this vvoorld, vvith the vvhole vniuerſitie of creatures conteined therein. Conſider alſo the greatenes of his vviſdom, vvhich is knovven by the ordre, agreement, and maruailous prouidence vvhich vvee ſee in al things. For yf thou meditate vvel vppon this circumſtance, thou ſhalt com to vnderſtand, that not onlie the afore-ſaid benifits, but alſo the leaſt thing that maie be, as for example an apple, or nut, ſent thee by this ſo great and vvorthie a king, ought to bee highlie eſteemed of thee, for the vvorthines of him that giueth it.

The greatenes alſo of theſe benifits is no les to be eſteemed in reſpect of the ſecond circumſtance, that is of the baſenes of him that receaueth them, then in reſpect of the excellencie of him that giueth them. And therefore the Prophet Dauid ſaid. O lord *vvhat is man that thou art mindful of him, or the ſonne of man that thou viſiteſt him?* for yf al the vvhole vvoorld be ſcarce as much as an emmot or ant in compariſon of the maieſtie of almightie God; vvhat then may man be in reſpect of him, vvhoe is but ſo ſmall a portion of the vvhole vvoorld? And therefore *Pſal. 8. 5.*

hovv can it be but great mercie and maruail, that ſo high and Soueraine a Lord ſhould haue ſo particular and ſpeciall care to doo ſo much good to ſo little an emmot?

But novv vvhat vvilt thou ſaie, yf thou conſider the cauſe of theſe benifits, that is, vvherefore they be giuen thee? It is euident that no man doth good to an other, nor maketh as much as one ſteppe for him, vvithout ſom hope or pretenſe of intereſt. Onlie this our lord beſtovveth all theſe benifits vpon vs, vvithout anie pretenſe or hope, that vvee of our part maie dooe anie thing redounding to his commoditie and profit. In ſo much that vvhatſoeuer he doth for vs, he doth it of pure fauour and grace, moued thereunto by his onlie goodnes and loue. And yf thou think othervviſe, tell me, I praie thee, yf thou be predeſtinated, vvherefore els did he predeſtinate thee? vvherefore aftervvards create thee? redeeme thee? make thee a Chriſtian? & call thee to ſeruice him? vvhat might there be heere, that might moue him to beſtovv ſuch exceeding great benifits vppon thee, other then his onlie goodnes, and loue tovvards thee?

Neither is it a thing of les importance for this purpoſe, to conſider the means and the manner, vvith vvhich he doth vs ſo much good,

good, that is the hart and vvill vvith vvhich he doth it: for that all the good the vvhich he hath donne vnto vs in time, he determined from al eternitie to dooe it. And ſo from al eternitie he hath loued vs vvith perpetual charitie; and for this charitie and loue towards vs he determined to dooe vs al this good, and to haue an eſpecial care of our ſaluation: to vvhich he ſtill attendeth vvith ſuch prouidence and ouerſight, as yf void of al other affairs, he had nothing els vvhereto to attend, but to the ſaluation of eche one in particular. Heere then hath euerie deuovvt ſovvle vvhere vppon to ruminate and conſider as a cleane beaſt, night and daie, and vvhere ſhe ſhall find moſt abundant and ſvveete paſture for all her life.

OF THE TIME AND FRVITE OF the foreſaid meditations.

CHAP. III.

THESE be the ſeuen firſt meditations, good Chriſtian reader, vppon vvhich thou maiſt diſcourſe aud occupie thy thought al the daies of the vveeke; not that thou maiſt not think alſo as vvel of ſom other things, and in other daies beſides theſe;

for, as hath ben ſaid in the beginning, vvhat ſoeuer thing induceth our hart to the loue and feare of God, and to the obſeruation of his commaundments, is fit matter for meditation. Neuer-theles the aforeſaid paſſages & conſiderations haue ben heere ſet dovvne for tvvo cauſes: the firſt vvhereof is, becauſe they be the principal myſteries of our faith, and ſuch as of them ſelues, moue vs more to that vvhich vve ſaid, to vvit to the loue & feare of God. The ſecond is, that young beginners, vvhoe haue neede of milke, maie find heere chevved & digeſted thoſe things, of vvhich they ar to meditate, to th'end they goe not, as pylgrims in a ſtraunge countrie, vvandring vp and dovvne through vnknovven places, and taking ſom things, and leauing others, vvithout hauing anie ſtabilitie or ſtedfaſtnes in anie.

It is alſo to be noted that the meditations of this vveeke ar moſt fit, as hath ben ſaid, for the beginning of a mans conuerſion, that is vvhen a man nevvlie turneth him ſelf to God; for that then it behoueth to begin vvith thoſe things, vvhich maie moue vs to ſorovv & deteſtation of ſinne, to the feare of God and contempt of the vvoorld, vvhich be the firſt entries of this vvaie, and therefore thoſe that begin muſt perſeuer for ſom ſpace

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oftime in the consideration of these things, that they maie by thē, be better founded in the vertues and affects before mentioned.

OF THE OTHER SEVEN MEDITATIONS OF THE SACRED Passion, and of the manner vvhich vve must obserue in them.

AFTER the meditations, vvhich before vve haue laid dovvne, there follovv other seuen meditations of the holie Passion, Resurrection, & Ascension of Iesus Christ, to vvhich also maie be annexed and ioyned the other principal passages of his most blessed life.

But heere vvee must vnderstand, that there be sixe things to be cheefelie considered in the Passion of our Sauiour Christ; to vvit. The greatenes of his paines: that vve maie take compassion of them. The grieuousnes of our sinnes; vvhich vvas cause of his paines, that vve may abhor them. The excellencie of the benifit: that vve maie bee thankful for it. The magnificencie of the goodnes, and charitie of almightie God vvhich is heere discouered: that vve maie hartilie loue the same. The conueniencie of this mysterie: that vve may admire it. And the multitude of the vertues of our Sauiour

Christ vvhich dooe shine heere so brightlie that vve maie be prouoked thereby to imitate them.

Novv according to this, vvhen vve goe to meditate the Pasion, vve must endeuour to incline our hart som times to haue compassion of the paines of our Sauiour Christ, for that they vvere the greatest that euer vvere suffred in this vvorld, as vvel for the tendernes of his complexion, as for the greatenes of his charitie, and also for that he suffred vvithout anie manner of consolation, as in an other place is declared.

Som other times vve must procure to draw out of this holie pasion motiues of sorow for our sinnes, considering that they vvere the very cause, vvhy our Sauiour suffred such & so grieuous paines, as in deede he suffred.

Som other times vve must take from hence motiues of loue and thanksgiuing; considering the greatenes of the loue, vvhich our Sauiour by this meane discouered vnto vs; & the greatenes of the benifit vvhich he bestovved vppon vs, redeeming vs so liberall vvith so great cost of his, and so great commoditie of ours.

At other times vve must lift vp our eyes to consider the conueniencie of the manner of this misterie vvhich almightie God dis-

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chooſe to heale and cure our miſerie; that is to ſatisfie for our debts; to ſuccour our neceſſities; to merite for vs his grace; to beate dovvne our pride; & to induce vs to the contempt of the vvorld; to the loue of the Croſſe; of Pouertie; of Aſperitie; of Iniuries; and of all other vertuous and laudable labours.

Som other times vve muſt fix our eys in the examples of the vertues, vvhich ſhine in the moſt holie life and death of our Sauiour: in his Meekenes, Patience, Obedience, Mercie, Pouertie, Charitie, Humilitie, Benignitie, Modeſtie, & in al the other vertues, vvhich in al his vvoorks and vvoords ſhine more brightlie, then the ſtarres in heauen; to the intent vve maie imitate ſomvvhat of that vvhich vve ſee in him, and that vve receaue not in vaine the ſpirite and grace, vvhich he hath giuen vs for this end, but that vve endeuour to goe to him by him. This is the higheſt and moſt profitable manner of meditating the paſsion of our Sauiour Chriſt, vvhich is by vvay of imitation, for that by imitation vve com to be transformed, and ſo to ſai: vvith the Apoſtle, *I liue, novv not I, but Chriſt liueth in me.* Galat. 2. 20.

Beſide that vvhich vve haue hitherto ſaid, it is verie expedient in the miſteries of the

holie passiō to haue Christ as it vvere presēt before our eyes, and to make account that vve see him before vs vvhen he suffereth, and to haue an eye not onlie to the historie of the sacred passion, but also to al the circumstances of the same, & especiallie to these fovver as vve haue touched before: that is, vvhoe suffereth; for vvhome he suffereth; hovv he suffereth; and for vvhat cause. VVhoe suffereth? Almightie God, vvhoe is infinite, immense &c. For vvhome suffreth he? for the most vngrateful and vnmindful creature in the vvorld. Hovv suffreth he? vvith exceeding great humilitie, charitie, benignitie, meekenes, mercie, patience, modestie &c. For vvhat cause suffreth he? not for anie commoditie of his ovvne, nor anie merite of ours, but onlie for the bovvels of his infinite pittie and mercie.

Moreouer vve must not be content, to consider that onlie vvhich our blessed Sauiour suffred outvvardlie in his bodie, but much more that vvhich he endured invvard lie, because vve haue much more vvhereof to contemplate in the sovvle of Christ, then in the bodie of Christ; and this as vvel in the feeling and compassion of his paines, as also in other affections & considerations vvhich vvere in him.

Novv

Novv this litle preambule or preface being thus preſuppoſed, let vs begin to ſeparate & put in ordre the miſteries of this moſt ſacred and holie paſion.

HEERE FOLOVV THE OTHER SEVEN MEDItations of the holie Paſion.

Mondaie morning. Of our Sauiours entring into Ieruſalem; vvaſhing his Apoſtles feete; and inſtitution of the moſt bleſſed Sacrament.

THIS daie vvhen thou haſt made the ſigne of the croſſe, vvith ſuch preparation as aftervvard ſhalbe declared, thou haſt to meditate vppon the entring of our Sauiour into Ieruſalem vvith boughs; vppon the vvaſhing his Apoſtles feete; and vppon the Inſtitution of the moſt bleſſed Sacrament of the altar.

Of our Sauiours entring into Ieruſalem.

VVHEN the lamb vvithout ſpot had finiſhed his ſermons & preaching of the ghoſpel, and that the time of that great ſacrifice of the Paſion vvas novv neere at hand, it pleaſed him to com to the place, vvhere he vvas to make an end of the Redemption of mankind. And that it might be

be knovven vvith hovv greate charitie & ioy of mind he vvent to drink this chalice for vs, he vvould be receaued this daie vvith great triumph, the people going foorth to meete him vvith great acclamations and praises, vvith boughs of oliue trees and palmes in their hands, & manie spreding their garments in the vvaie vnderneath him, and crying vvith one voice, and saying. *Blessed is he that commeth in the name of our Lord. Hosanna in the highest.* Ioyne then also, my deare brother, thie cries vvith their cries, and thy praises vvith their praises, & giue thanks to our Lord for this so great a benifit, vvhich he novv bestovveth vppon thee, & for the loue vvith vvhich he bestovveth it. For albeit thou ovve him much for that vvhich he suffried for thee, yet thou ouest him much more for the loue vvith vvhich he suffred it. And al though the torments of his pasion vvere exceeding greate, yet greater vvas the loue of his hart; and so he loued much more then he suffred; and vvould also haue suffered much more, yf it had ben necessarie for vs.

Matth. 21. 9.

2 Goe forth aftervvard into the vvaie, there to receaue this nevv triumpher; and receaue him vvith acclamatiō of praises, vvith oliue bovvghs, and vvith palmes in thy hands, spreading likevvise thy proper garments vppon

vppon the grovvnd to celebrate this feaſt of his entring. The acclamations of praiſes, be praier and thankſgiuing. The oliue bovvghs, be vvoorks of mercie; and the palmes be mortification and victorie ouer our paſsions: and the ſpreading of garments in the vvaie, is the chaſtiſing and hard vſing of the bodie. Perſeuer then in praier, thereby to glorifie almightie God: vſe mercie alſo, thereby to ſuccour thy neighbours neceſsities; and vvith this mortfie thy paſsions, and chaſtiſe thy fleſh, and in ſuch manner thou ſhalt receaue in thy ſelf the ſonne of God.

Thou haſt alſo heere a great argument & motiue to deſpiſe the glorie of the vvorld, after vvhich men runne ſo deſperatelie, and for vvhoſe ſake they commit ſuch great exceſſes. But vvilt thou ſee vvhat account there ought to be made of this glorie? Caſt thine eys vppon this honour, vvhich the vvoorld heere giueth to this thy lord, and thou ſhalt perceaue that the ſelf ſame vvoorld, vvhich to daie receaued him vvith ſo great honour, fiue daies after eſteemed him to be vvoorſe then Barabbas, demaunded vvith great inſtancie his death, and cried out againſt him ſaying; Crucifie him, Crucifie him. So that the vvoorld, vvhich this daie proclaimed him for the ſonne of Dauid, that is for the moſt 3

holie

holie of holies, to morrovv esteemeth him to be the vvoorst of all men, and more vnvvorthie to liue then Barabbas. Novv vvhat example can be more euident, thereby to see vvhat the glorie of the vvoorld is, and vvhat account ought to be made of the iudgments of men? vvhat thing can there be more light, more vvilfull, more blind, more disloyall, and more inconstant in his opinions, then the iudgment of this vvoorld? To day he affirmeth, to morovv he denieth: to daie he praiseth, to morovv he blasphemeth: to daie vvith much inconstancie and lightnes he setteth you aboue the skyes, to morovv vvith more lightnes he throvveth you dovvne to the verie depth: to day he saith that you ar the sonne of God; and to morovv he saith that you ar vvoorse then Barabbas. Such is the iudgment of this beast of manie heads, and of this deceitful monster, vvhich keepeth no faith, lealtie, or truth to anie bodie, nether measureth vertue or valour but by his ovvne interest. None is good, but he that is prodigal vvith him, yea although he be a panime and infidel; and none is euil, but he that vseth him as he deserueth, yea albeit he vvoork miracles; and this because he hath no other vveight vvherby to vveigh vertue, but his ovvne interest and com-

commoditie.

Novv vvhat ſhall I ſaieof his lies & deceits? vvith vvhome hath he euer faithfullie kept his vvoord? To vvhome hath he giuen that vvhich he promiſed? vvith vvhome hath he had perpetual frindſhip? To vvhome hath he aſſured for long time that, vvhich he gaue him? To vvhome hath he euer ſold vvine vvhich he gaue not throughlie vvatered? He hath onlie this of faithful, that he is faithful to none. This is that falſe Iudas vvhich kiſsing his frinds, deliuereth them to death: This is that traitour Ioab, vvhich imbracing him vvhome he ſaluted as a frind, ſecreatlie thruſt his dagger thorough his bodie. He crieth vvine, and ſelleth vinagre; he promiſeth peace, and ſecreatlie denounceth vvarre. He is euil to be kept; vvoorſe to be gotten; daungerons to be holden; aud verie hard to be left and forſaken. O peruerſe vvoorld! falſe promiſer, aſſured deceiuer, fained frind, true enimie, common liar, ſecreat traitour, ſvveete in the beginning, bitter in the end, faire faced, cruel handed, ſcarſe in gifts, prodigal in griefes, in ovvtvvard ſhevv ſomthing, invvardlie void and nothing, in appearence floriſhing, but vnder thy flovvres ful of thornes.

2. *Regu.* 3. 27.

Of the vvaßhing of feete.

I TOuching this myſterie contemplate, o my ſovvle, in this ſupper thy ſvveete and myld *Ieſus*. Behold this vvonderful example of ineſtimable humilitie, vvhich he heere ſhevvetl vnto thee, riſing from the table, and vvaſhing his diſciples feete. O good *Ieſus*, vvhat is this that thou doſt? O [illegible] vvherfore doth thy maieſtie ſo [illegible] ſelf? vvhat vvouldeſt thou haue [illegible]ght, o my ſovvle, yf thou haddeſt there ſeene God him ſelf kneeling before the feete of men, yea euen before the feete of Iudas? O cruel Iudas, vvhy doth not this ſo great humilitie mollifie thy heart? vvhy doth not this ſo vvonderful meekenes cauſe euen thy very bovvels to burſt and riue in ſunder? Is it poſsible that thou haſt conſpired to betray this moſt milde and gentel lamb? Is it poſsible that thou haſt no remorſe and compunction in beholding this example? O beutiful hands, hovv could ye touch ſuch lothſom and abominable feete? O moſt pure and cleane hands, vvhy diſdaine yee not to vvaſh thoſe feete ſo mired & durted in fovvle vvaies, vvhiles they ſought to ſhead your blovvd? O ye bleſſed Apoſtles,

hovv

hovv tremble ye not ſeeing this ſo great humilitie? Peter vvhat doſt thou? vvilt thou conſent that the lord of maieſtie ſhall vvaſh thy feete?

Sainct Peter vvhen he ſavv our Sauiour 2
kneeling before him, being greatlie amazed & vvoondering at the matter, began to ſaie. VVhat? vvilt thou o Lord vvaſh my feete? Art not thou the ſonne of the liuing God? Art not thou the Creator of the vvorld? the bevvtie of heauen? the paradiſe of Angels? the remedie of men? the brightnes of the glorie of the father? the fovvntaine of the vviſdome of God, vvhich dvvelleſt in the higheſt? vvilt thou then vvaſh my feete? vvilt thou being a lord of ſuch maieſtie and glorie take ſo vile & baſe office vppon thee?

Conſider alſo hovv after our Sauiour had 3
vvaſhed theire feete, he vviped them and made them cleane vvith that ſacred tovvel vvhere vvith he vvas girded: and lift vp the eys of thy ſovvle ſomvvhat higher, & thou ſhalt ſee there repreſented the myſterie of our Redemption. Conſider hovv that faire tovvell gathered and receaued into it ſelf, al the filth and vncleanenes of thoſe feete ſo mirie and fovvle; and ſo the feete remained cleane and faire, and the tovvel, after al vvas ended, remained vvholie beſpotted and de-

filed.

filed. Novv vvhat is more filthie then man conceiued in ſinne? & vvhat is more cleane and bevvtiful, then our Sauiour Chriſt conceiued of the holie Ghoſt? *My vvelbeloued is vvhite and vvel coloured* (ſaith the ſpovvſe) *and choſen out emong thovvſands.* This moſt ſvveete and louing lord then ſo faire and ſo cleane, vvas content to receaue into him ſelf al the ſpots and filthines of our ſovvles, & leauing them cleane and free ſtom thoſe ſpots, he him ſelf remained (as thou ſeeeſt him vppon the croſſe) all beſpotted and defiled vvith the ſame.

Cantic. 5. 10.

4 After this conſider thoſe vvoords vvith vvhich our Sauiour ended this hiſtorie ſaying. *I haue giuen you an example, that as I haue donne to you, ſo you doe alſo.* VVhich vvoords ar to be referred not onlie to this paſſage and preſident of humilitie; but alſo to al the other vvoorks and life of Ieſus Chriſt: for ſo much as his vvhole life is a moſt perfect paterne of al al vertues, eſpecialie of thoſe vvhich be in this place repreſented vnto vs, to vvit of humilitie & Charitie.

Ioan. 13. 15.

Of the inſtitution of the moſt bleſſed Sacrament.

THAT vve may vnderſtand ſomvvhat of this myſterie, it is to be preſuppoſed that no tounge created is able to expreſſe the

the paſsing great loue, vvhich our Sauiour Chriſt beareth tovvards the Catholique Churche his ſpovvſe; & conſequentlie vnto euerie one of thoſe ſovvles vvhich be in ſtate of grace, for ſo much as euerie ſuch ſovvle is alſo his ſpovvſe.

VVherefore vvhen this our moſt ſvveete bridegrome minded to depart out of this life, and to abſent him ſelf from the Church his ſpovvſe, to the intent that this his abſence might not be to her anie occaſion to forget him, he left vnto her for a remembrance this moſt bleſſed Sacrament, vvherein he him ſelf vvould remaine, not ſuffering that betvveene him and her there ſhould be anie other pledge to renevve in her the remembrance of him, then euen him ſelf. 1

Moreouer this bridegrome in his long abſence vvas deſirous to leaue ſom companie to his ſpovvſe, that ſhe might not remaine ſolitarie and comfortles: and ſo he left her the companie of this moſt bleſſed Sacrament, vvherein he him ſelf remaineth reallie preſent, vvhich vvas in verie deede the beſt companie that he could leaue her. 2

At the ſame time alſo he vvould goe to ſuffer death for his ſpovvſe, and to redeeme, and enriche her vvith the price of his ovvne 3

bloud: and that ſhe might, as often as ſhe vvould, enioy this treaſure, he left her the keys thereof in this moſt bleſſed Sacrament. For as S. Chryſoſtom ſaith: *So often as vvee com to receaue the moſt bleſſed Sacrament, vve muſt make account that vve com to laie our mouthes to Chriſtes very ſide, to drink of his moſt pretious blovvd, & to be partakers of this ſoueraine and diuine miſterie.*

4 This heauenlie bridegrome deſired likevviſe to be loued of his ſpovvſe vvith an exceeding great loue, and therefore he ordeined this myſticall, and myſterious moſſell conſecrated vvith ſuch vvoords, that vvhoeſoeuer receaueth it vvoorthilie, is foorthvvith touched and vvounded vvith this loue.

5 Beſides this our Sauiour vvould aſſure his ſpovvſe, and giue her a pledge of that bleſſed inheritance of eternal glorie, that vvith the hope of this felicitie, ſhee might cheerefullie paſſe throvvgh al the trovvbles & aduerſities of this life. And that the ſpouſe might haue a firme and aſſured hope of this felicitie, he left her heere in pledge this vnſpeakable treaſure, vvhich is of as great valve, as al that vvhich is there hoped for; and this that ſhe ſhould not miſtruſt, but that God vvil giue him ſelf vnto her in glorie,

vvhere

vvhere ſhe ſhall liue in ſpirite, ſeeing he denieth not him ſelf vnto her in this vale of teares, vvhere ſhe liueth in fleaſh.

Moreouer our Sauiour purpoſed at the hovver of his death to make his teſtament, and to leaue vnto his ſpovvſe ſom notable & vvorthie leagacie for her releiſe; and ſo he left her this moſt bleſſed Sacrament, vvhich vvas the moſt precious, and moſt profitable bequeſt that he could leaue vnto her, for ſo much as in the ſame God left him ſelf. 6

To conclude, our Sauiour minded to leaue vnto our ſovvles ſufficient prouiſion, and foode vvherevvith they might liue: becauſe the ſovvle hath no leſſe neede of her proper ſuſtenance, to mainteine her ſpiritual life, then the bodie hath of his foode, for maintenance of his corporal life. For this cauſe therfore, this vviſe phiſition our Sauiour Chriſt (vvho had alſo felt the pulſes of our vveaknes) ordeined this diuine Sacrament, and for this hath he ordeined the ſame in forme of meate, that the verie forme, vvherein he inſtituted it, might declare vnto vs the effect it vvoorketh, and vvith al the great neceſsitie our ſovvles haue of the ſame, vvhich is noeleſſe then the neceſſitie, that our bodies haue of their propre foode. 7

Tevvſdaie morning. Of our Sauiours praier in the garden; his apprehenſion, and preſentation before Annas.

THIS daie thou haſt to meditate vppon the praier of our Sauiour in the garden; vppon his apprehenſion; and vppon his preſentation and euil vſage in the hovvſe of Annas.

1 Conſider heere firſt hovv after that this ſupper, ſo ful of miſterie vvas ended, our Sauiour vvent vvith his diſciples vnto the mount Oliuet to make his praier, before he vvould enter into the combat of his paſsion, thereby to teach vs, that in al the trovvbles and tentations of this life vve muſt ſtill haue recourſe vnto praier, as it vvere to an holie ancker, by vertue of vvhich the burden of tribulation ſhal either be taken quite avvaye from vs; or els vve ſhal haue ſtrength giuen vs to be able to beare it, vvhich is an other greater grace.

2 To accompanie him in this vvay our Sauiour tooke vvith him thoſe three of his beſt beloued diſciples, to vvit S. Peeter, S. Iames and S. Iohn, vvhich had ben vvitneſſes of his tranſfiguration; that the verie ſame perſons might ſee vvhat a far different ſhape he tooke novv vppon him for the loue of men

from

from that glorious ſhape, vvherein he had ſhevved him ſelf vnto them, at his tranſfiguration. And becauſe they ſhould vnderſtand, that the invvard troubles of his ſovvle vvere no leſſe, then began to be diſcouered outvvardlie, he ſpake vnto them thoſe ſorovvfulvvoords. *Mie ſoule is heauie euen to death; ſtay heere, and vvatch vvith me.* Matth. 26.38.

3 Our Sauiour vvhen he had ſpoken theſe vvoords, departed from his diſciples a ſtones caſt; and lying proſtrat vppon the grovvnd, he began his praier vvith verie great reuerence ſaying. *O father yf it be poßible, let this cuppe paſſe from me; neuerthelesnot as I vvil, but as thou.* And hauing made this praier three times, at the third time he vvas in ſuch a great agonie, that he began to ſvveat euen dropps of bloud, vvhich ranne dovvne alalong his ſacred bodie, and trickled dovvne to the grovvnd.

4 Conſider novv our Sauiour in this dolovvrous caſe, and behold hovv there vvere repreſented vnto him, al the cruel torments vvhich he vvas to ſuffer; and hovv apprehending in a moſt perfect manner ſuch cruell paines as vvere prepared for his bodie vvhich vvas the delicateſt of al bodies; and ſetting before his eys al the ſinnes of the vvhole vvorld, for vvhich he ſhould ſuffer,

and vvithall the great vnthankfulnes, and ingratitude of ſo manie ſovvles, as he knevv vvould neuer acknovvledge this benifit, nor profit them ſelues of this ſo greate, and ſo pretious remedie: his ſovvle vvas vexed in ſuch ſort, and his ſenſes, and moſt tender fleſh vvere ſo troubled, that al the forces & elements of his bodie vvere diſtempered, and his bleſſed fleſh vvas opened on euerie ſide, and gaue place to the bloud, that it might paſſe, and diſtill throvvgh al the ſame in great abundance, and ſtreame euen dovvne to the grovvnd. Novv yf the fleſh ſuffred theſe grieuous paines vvith onlie remembrance, and vvas in ſo piteous a caſe, in vvhat a dolefull ſtate then, trovv ye, vvas the ſovvle that ſuffred thoſe paines directlie in it ſelf?

5 Conſider moreouer hovv vvhen our Sauiour had finiſhed his praier, that counterfaict frind of his came thither vvith that helliſh companie, renouncing novv the office of Apoſtleſhip, and becomming the ringleader and Captaine of Sathans armie. Behold hovv vvithout al ſhame he ſet himſelf forvvards before al the reſt, and comming to his good maiſter, ſold him vvith a kiſſe of moſt traiterous frindſhip.

At the ſame time our Sauiour ſaid vnto

them that came to lay hands vppon him: *Iovv ar com ovvt as it vvere to a theefe, vvith swordes and clubbes to apprehend me: I sate daily vvith you teaching in the temple, and you laide no hands on me. But this is your howre, and the povver of darknes.* This is a mysterie of great admiration. For vvhat thing is more to be vvoondered at, then to see the sonne of God, to take vppon him the shape, and image not onlie of a sinner, but euen also of a condemned person? *This*, saith he, *is your houre and the povver of darknes*. By vvhich vvoords is vnderstoode, that, from that time, that most innocent lamb vvas giuen vp into the povver of the Princes of darknes, vvhich be the diules, that by meanes of theire ministres they might execute vppon him al the cruelties and torments they could deuise.

Matth. 26. 55. Luc. 22. 53. Luc. 22. 53.

Think thou then, o my sovvle, hovv much that diuine highnes abased it self for thee, sithence it arriued to the last extremitie of al miseries, vvhich is, to be giuen vp to the povver of diuels. And becaus̃e this vvas the paine, vvhich vvas due to thy sinnes, it pleased him to put him self to this paine, that thou mightest remaine quite from the same.

So soone as these vvoords vvere spoken,

foorthvvith al that helliſh rovvte and ma-
licious rable of rauenous vvoolues aſſault-
ted this moſt meeke and innocent lambe,
ſom haled him this vvay, ſom that vvay,
eche one to the vttermoſt of his povver. O
hovvvngentellie did they handle him? hovv
diſcourteouſlie did they ſpeake vnto him?
hovv manie blovves and buffets did they
giue him? vvhat crying & ſhovvting made
they ouer him? euen as conquerours vſe to
doe, vvhen they haue obteined theire praie.
They lay hold vppon thoſe holie hands,
vvhich a litle before had vvrought ſo manie
miracles, and dooe binde them verie ſtraitlie
vvith rovvgh & knottie cords, in ſuch ſort
that they gavvle the ſkinne of his armes,
and make the verie blood to ſpring out of
them: and in this manner they leade him
openlie throvvgh the common ſtreates
vvith great deſpite and ignominie.

7 Conſider novv vvel our Sauiour hovv he
goeth in this vvay abandoned of his diſci-
ples, accompanied vvith his enimies; his
paſe haſtened, his breath ſhortened, his co-
lour changed, his face chafed and inflamed
vvith his haſtie going. And yet in al this euil
intreating of his perſon, behold the modeſt
behauiour of his countenance, the comelie
grauitie of his eys, and that diuine reſem-
blance,

blance, vvhich in the middeſt of al the diſcourteſies in the vvoorld could neuer be obſcured.

Forthvvith accompanie thy Sauiour to the hovvſe of Annas, and behold there hovv vvhileſt he avvnſvvered verie courteouſlie to the demaund, that the high prieſt made vnto him concerning his diſciples and doctrine, one of thoſe vvicked caitifes that ſtoode there by gaue him a greate blovve vppon the face ſaying. *Anſvvereſt thou the high prieſt ſo?* Vnto vvhome our Sauiour avvnſvvered verie gentellie. *If I haue ſpoken yl, giue teſtimonie of euil; but yf vvel, vvhy ſtrikeſt thou me?* 8 *Ioan.* 18. 19. *Ioan.* 18. 22. *Ioan.* 18. 23.

Conſider then heere, o my ſoule, not onlie the mildnes of this avvnſvvere, but alſo that diuine face ſo marked and colovvred vvith the force of the blovve, and that conſtant looke of his eys ſo cleare and faire, vvhich vvere nothing diſtempered vvith this ſo ſhameful aſſault; and finallie that moſt holie ſovvle, vvhich vvas invvardlie ſo humble & readie to haue turned the other cheeke, yf the naughtie vvretched caitife had required the ſame. 9

VVenſdaie morning. Of the preſentation of our Sauiour before the high prieſt Cayphas: of the iniuries he receaued that night; of Saint Peters denial; and of his vvhipping at the pillar.

THIS daie thou haſt to meditate vppon the preſentation of our Sauiour before the high prieſt Cayphas; vppon the iniuries he receaued that night; vppon Saint Peters denial of his maiſter; and vppon his vvhipping and ſcourging at the pillar.

1 Firſt conſider hovv from the firſt hovvſe of Annas, they leade our Sauiour to the houſe of Cayphas the high prieſt, vvhither reaſon vvould that thou ſhouldeſt goe vvith him to keepe him companie; & there ſhalt thou ſee the ſonne of iuſtice darkned vvith an eclipſe; and that Diuine face, vvhich the Angels deſire to behold, al defiled vvith ſpittel moſt vnreuerentlie. For vvhen our Sauiour being coniured in the name of the father, to tel them vvhat he vvas, avvnſvvered to this demaund, as it vvas meete he ſhould: thoſe vvicked men, ſo vnvvoorthie to heare ſuch an excellent and high avvnſvvere, and blinded vvith the brightnes of ſo great a light, aſſaulted him like madde dogges, and diſgorged vppon him al theire malice & furie.

1. *Petr.* 1. 12.

There

There eache one to the vtter-moſt of his povver glueth him buffets & ſtrokes. There they beſpit that diuine face vvith their ediuiliſh mouths. There they blindfold his eys and ſtrike him in the face, and ieſt at him ſaying. *Prophecie vnto vs, ô Chriſt, vvhoe is he that ſtrooke thee?* O meruailous humilitie, & patience of the ſonne of God! O bevvtie of the Angels! vvas this a face to ſpit vpon! men vſe, vvhen they muſt ſpit, to turne their face to the fovvleſt corner of the hovvſe: and vvas there not to be found in al that pallace, a fovvler place to ſpit in, then thy face, o ſvveete Ieſus? O earth and al heu, vvhie doſt thou not humble thy ſelf at this ſo vvonderful example? *Matt. 26. 68.*

2

After this conſider vvhat trovvbles, and paines our Sauiour ſuffred in al that doleſull night: for that the ſouldiars, vvhoe had him in cuſtodie, mocked & laughed him to ſcorne as S. Luke ſaith, & vſed as a meane, to paſſe avvay the ſleepines of the night, to ſcoffe & ieſt at the Lord of maieſtie. Conſider novv, o my ſovvle, hovv thy moſt ſvveete ſpouſe is ſet heere as a marke, to al the arrovvs of the ſtrokes and buffets they coulde giue him there. O cruel night! O vnquiet night! in vvhich thou, o my good Ieſus, tookeſt no repoſe at al, neither did thoſe reſt, vvhoe *Luc. 22. 63.*

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accompted it a paſtime to vex and torment thee. The night vvas ordained for this end, that therein al creatures ſhould take their reſt, and that the ſenſes, & membres vveried vvith toyles & labours of the day might be refreſſhed; and theſe vvicked men vſe it as a fit time to torment al thy membres and ſenſes, ſtryking thy bodie, afflicting thy ſovvle, bynding thy hands, buffetting thy cheekes, ſpitting in thy face, and lugging thee by the eares, that thereby at ſuch time as all the membres ar vvoont to take their reſt, they al in thee might be trovvbled and payned. O hovv far doe theſe mattins differ frō thoſe, vvhich at the ſame time the quiars of Angels ſoung to thee in heauen? There thy ſing holy, holy; but heere theſe caitifes cry: Put him to death; put him to death: Crucifie him; crucifie him. O ye Angels of paradiſe that heard both theſe voices, vvhat thought ye, vvhen ye ſavv him ſo ſpitefullie contemned in earth, vvhome you vvith ſo great reuerence doe honour in heauen? vvhat thought ye, vvhen you ſavv God him ſelf to ſuffer ſuch deſpites, euen for thoſe that did ſuch villanies vnto him? vvhoe hath euer heard of ſuch a kind of charitie, that one vvould ſuffer death, to deliuer frō death the verie ſame perſons, that procured & practiſed his death?

But

But aboue al, the paines and turmoiles of this trovvbleſom night vvere increaſed far more by the denial of S. Peter. For that familiar frind of our Sauiour; he that vvas elected and choſen to ſee the glorie of his transfiguration; he vvhoe aboue al the reſt vvas honoured vvith the principalitie and cheefe rule of the Chriſtian Church; hee, I ſaie, firſt before al others, not once, but three ſeueral times togeather, euen in the verie preſence of his lord and maiſter, ſvveareth & forſvveareth that he knovveth him not, and that he vviſt not vvhoe hee is. O Peter is he that ſtandeth there by thee ſo vvicked a man, that thou accompteſt it ſo great a ſhame onlie to haue knovven him? Conſider that this is a condemnation of him by thee, before he be condemned by the high prieſts: ſithence thou giueſt to the vvoorld to vnderſtand by this thy denial, that he is ſuch a manner of man, that euen thou thy ſelf doſt accompt it as a great reproche & diſhonour vnto thee, to haue as much as knovven him. Novv vvhat greater iniurie could be donne then this?

Our Sauiour then hearing this denial, turned back, and beheld Peter, & caſt his eys vppon that ſheepe, vvhich there vvas loſt from him. O looke of meruailous force and

vertue!

vertue! O ſilent and ſtil looke, but greatlie miſterious and ſignificatiue! Peter vnderſtoode right vvel the language, and voice of this looke: for ſo much as the crovving of the cocke vvas not able to avvake him, but this vvas able. In deede the eys of our Sauiour dooe not onlie ſpeake, but alſo vvoork, as it appeareth by the teares of S. Peter, vvhich yet guſhed not ſo much from the eys of Peter, as they proceeded from the eys of Christ.

4 After al theſe iniuries cõſider vvhat ſcourgings, & vvhippings our Sauiour, ſuffred at the pillar. For the Iudge, perceauing that he could not pacifie the furious rage of thoſe his moſt helliſh enemies; determined to chaſtiſe him vvith ſuch a ſeuere kind of puniſhment, as might ſuffice to ſatisfie the malitious ovvtrage of ſuch cruel harts, that they being therevvith content, ſhould ceaſe to ſeeke after his death. Goe novv therefore, o my ſovvle, & enter vvith thy ſpirite into Pilates conſiſtorie, & carrie vvith thee great ſtore of teares in a readines, vvhich ſhalbe needeful in that place, for that vhich thou ſhalt there both ſee and heare. Behold hovv thoſe cruel & baſe tormentors doe ſtrip our Sauiour of his garments vvith ſo great inhumanitie, he neuer ſo much as once opening his mouth, or ſpeaking one vvoord to ſo manie

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diſcurtiſies as they there vſed tovvards him.

5 Conſider alſo vvhat haſt they make to bynde that holie bodie to a pillar, that ſo they might ſtrike him more at theire pleaſure, & vvhere, & hovv they beſt liſt. Behold hovv the Lord of Angels ſtandeth there alone among the cruel tormentors, hauing on his part neither frinds, nor ſuerties to help him, no nor ſo much as eys to take cõpaſsion vppon him. Mark hovv forthvvith they begin vvith meruailous great crueltie to diſcharge theire ſcourges, & vvhips vppon his moſt tender fleſh, & hovv they laie on laſhes vppon laſhes, ſtripes vppon ſtripes, & vvoũdes vppon vvoundes. There thou mighteſt quicklie ſee that ſacred bodie ſvvolen vvith vveales, the ſkinne rẽted & torne, the bloud guſſhing out, & ſtreaming dovvne on euerie ſide, throughout al parts of his bodie. But aboue al this, vvhat a pitiful ſight vvas it to behold that ſo great, & deepe open vvound betvvixt his ſacred ſhovlders, vvhere cheefelie al theire laſhes and ſtrokes did light?

6 After this behold hovv our Sauiour, vvhen they had ended to vvhippe him, couered him ſelf, & hovv he vvent through al that place ſeeking his garmẽts in preſẽce of thoſe cruel tormẽtors, vvithout that anie mã offred him anie ſeruice, help, vvaſſhing, or other ſuch reliefe,

reliefe as ar vvont to be aforded to thoſe that be ſo vvounded. Al theſe things no doubt ar vvorthie of great feeling, thankfulnes and conſideration.

Thurſdaie morning. Of our Sauiours Coronation vvith thorns; of the vvords, Ecce Homo; *and bearing of the croſſe vppon hu ſhouldres.*

THIS daie thou haſt to think vppon the crovvning of our Sauiour vvith thornes, hovv Pilate ſaid of him, *Ecce Homo*, behold the man; and hovv he bare the croſſe vppon his ſhoulders,

To the conſideration of theſe moſt doleful paſſages, the ſpovvſe in the booke of Canticles inuiteth vs ſaying. *Goe forth, ô ye daughters of Syon, & behold king Salomon vvith the crovvne, vvith vvhich his mother crovvned him in the daie of his eſpovvſels, and in the daie of the ioifulnes of his hart.* O my ſovvle vvhat doeſt thov? o my hart vvhat thinkeſt thou? O my toũge hovv is it that thou art becom domme? O my moſt ſvvete Sauiour, vvhen I open my ne eys, and behold this dolorous image, vvhich is ſet before me, my hart doth euen cleaue and rent in ſunder for verie griefe. Hovv happeneth this o Lord? vvhat? did not the vvhippings vvhich thou ſuffredſt, and the death

Cantic. 3. 11.

vvhich

vvhich enſueth, and ſo great quantitie of bloud alredie ſhed, ſuffice; but that novv alſo the ſharp thorns muſt, perforce, let out the bloud of thy head, vvhich the vvhippes and ſcourges before had pardoned?

VVherefore, o my ſovvle, that thou maiſt conceaue, and haue ſom feeling of this ſo doleful paſſage, ſet firſt before thine eys the former ſhape of this lord, and vvithal the excellencie of his vertues, and then incontinentlie turne thy ſelf to behold in vvhat pitiful ſort he is heere. Conſider therefore the greatnes of his bevvtie, the modeſtie of his eys, the ſweetenes of his vvoords, his authoritie, his meekenes, his mild behauiour, and that goodlie countenance of his ſo ful of reuerence. And vvhen thou haſt thus beholden him, and delited thy ſelf to ſee ſuch a perfect foorme, turne thine eys and behold him in this pitiful plight, clad vvith an old purple garment to be ſcorned; holding in his hand a reede for roial ſcepter, that horrible diademe of thornes on his head; his eys hollovv and vvanne, his countenance dead, and his vtter ſhape vvholie disfigured, and begored vvith blovvd, and defiled vvith ſpittel, vvherevvith his face vvas al beſmeered and beraide. Behold him in al parts invvardlie and ovvtvvardlie; his

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hart pearced through, and through vvith ſorovvs, his bodie ful of vvoundes, forſaken of his diſciples, perſecuted of the Ievves, ſcorned of the ſoldiars, contemned of the high prieſts, baſelie reiected of the vvicked king, accuſed vniuſtlie, & vtterlie deſtitute of the fauour of all men.

2 Think alſo vppon this, not as a thing paſt, but as preſent; and not as though it vvere an other mans paine, but thine ovvne. Imagin thy ſelf to be in place of him that ſuffreth, & think vvhat thou vvouldeſt feele, yf in ſo ſenſible & tender a part as is thy head, they ſhould faſten a nomber of thornes, and thoſe alſo verie ſharp, vvhich ſhould pearce euen to the ſkulle. But vvhat ſpeake I of thornes? yf it vvere but onlie the pricking of a pinne, thou couldeſt hardlie ſuffer it; novv vvhat, thinkeſt thou, did that moſt tender and delicate head of our Sauiour feele vvith this ſo ſtraunge kind of torment?

3 VVhen they had thus crovvned, and ſcorned our Sauiour, the Iudge tooke him by the hand in ſuch euil plight as he vvas, and leading him out to the ſight of the furious people, ſaid vnto them, *Ecce homo.* Behold the man, as much as yf he ſaid. If for enuie you ſought his death, behold him heere in ſuch ſort, that he is not to be enui-

ed at,

at, but rather to be pitied. VVere you afraied leſt he vvould haue made him ſelf aking? behold him heere ſo disfigured, that he ſcarcelie ſeemeth to be a man. Of theſe hands ſo faſt bound, vvhat feare you? of this man ſo vvhipped and ſcourged, vvhat demaund you more? By this thou maiſt vnderſtand, o my ſovvle, in vvhat ſort our Sauiour came then forth, ſeeing the Iudge beleeued, that the pitiful plight in vvhich he vvas, might ſuffice to breake the harts of ſuch cruel enimies. VVhereby thou maiſt vvel perceaue hovv vnſeemelie a thing it is, that a Chriſtian man haue no compaſsion of the paines & ſorovvs of our Sauiour Chriſt, ſeeing they vvere ſuch as vvere ſufficient, as the Iudge vvas fullie perſuaded, to mollifie thoſe ſo fierce and ſauage harts.

But vvhen Pilate ſavv that thoſe puniſhments executed vppon that moſt holie and innocent lambe, vvere not able to aſſvvage the furie of his enemies, he entred into the iudgment hall, and ſate him dovvne in his tribunall ſeate, to giue final ſentence in that cauſe. The Croſſe vvas novv prepared and readie at the gate, and that dreadful banner vvas diſplaied high in the ayer threatning the death of our Sauiour. And after that the cruel ſentence vvas giuen and 4

publiſhed, the enimies added thereunto an other crueltie, vvhich vvas to charge vppon thoſe ſhouldres, ſo rent and torne vvith vvhips and ſcourges receiued before, the heauie tree of the Croſſe. Al vvich notvvithſtanding, our merciful Sauiour refuſed not to carie this burthen vvhereuppon vvere laid al our ſinnes, but embraced the ſame vvith ſingular charitie and obedience for the loue he bare vnto vs.

5 After this the innocent Iſaac vvent to the place of ſacrifice vvith that ſo heauie burthen vppon his vveake ſhoulders, great multitudes of people folovving after him, and manie pitiful vvoomen that accompanied him vvith theire teares. VVhoe vvould not haue vvept moſt bitterlie, ſeeing the king of Angels to goe ſo faintlie vvith ſuch a vvaightie burthen, his knees trembling vnder him, his bodie crovvching, his eys ſo modeſt, his face al bloudie, vvith that guirland of thornes in his head, and vvith thoſe ſhameful and opprobrious exclamations and outcries vvhich they gaue againſt him.

6 In the meane ſeaſon, o my ſovvle, vvithdravv thine eys a little from this cruel ſight, and vvith al ſpeede, vvith lamentable ſighs, vvith larmeful eys, goe tovvards the hovvſe of

of the bleſſed virgin, and vvhen thou art com thither, caſting thy ſelf doune at her feete, begin to ſpeake to her vvith a doleful voice ſaying. O ladie of Angels, O Queene of heauen, Gate of paradiſe, Aduocatrice of the vvorld, Refuge of ſinners, Health of iuſt parſons, Ioie of Saincts, Miſtres of vertues, Mirrour of cleanenes, Tytle of chaſtitie, Patterne of patience, and Example of al perfection: vvoe to me, o bleſſed ladie, that haue liued to ſee this preſent hovver. Hovv can I liue hauing ſeene vvith mine eys that vvhich I haue ſeene? vvhat neede more vvoords? I haue left thy onlie begotten ſonne, and my lord in the hands of his enimies vvith a Croſſe vppon his ſhoulders, to be crucified vppon the ſame.

VVhat vnderſtanding is able to comprehend, hovv deepelie this ſorovv pearced the bleſſed virgins hart? Her ſovvle began heere to vvax faint, and her face, and al the parts of her virginlie bodie, vvere couered ouer vvith a deadlie ſvveate, vvhich vvas ſufficient to haue ended her life, yf the diuine diſpenſation had not reſerued her for greater pains, and for a greater crovvne.

Novv the holy virgen goeth to ſeeke her ſonne, the great deſire vvhich ſhe hath to ſee him, reſtoring vnto her againe the ſtrength

vvhich ſorovv had taken from her. She heareth a far of the claſſhing of armour, the trovvpes of people, and the ovvteries vvhich by his enimies vvere thundered againſt him. Incontinentlie alſo ſhe ſeeth the gliſtering ſpears and halbards, vvhich vvere holden vppe a loft. She approcheth neerer and neerer vnto her deerelie beloued ſonne, and openeth her eys, vvhich vvere dimmed vvith ſorovv, to ſee, if ſhe poſsibly might, him vvhom her ſovvle ſo exceedinglie loued. O loue and feare of this bleſſed virgin Maries hart! On one ſyde ſhee deſired to ſee him, on the other ſhe vvas vnvvilling to ſee him ſo miſerablie disfigured. At the length, vvhen ſhe vvas com vvhere ſhe might ſee him, then thoſe tvvo lights of heauen did behold one an other, and their harts vvhere pearced through vvith their eys, and they vvounded vvith their mutual ſight their pitiful ſovvles. Theire toungs vvere becom domme, and yet the hart of that moſt ſvveete ſonne ſpake to the hart of his mother, and ſaid vnto her, vvherefore cameſt thou hither my doue, my beloued, and my ſvveete mother? Thy ſorovv increaſeth mine, and thy torments be a torment to me, depart my deere mother and returne home: it is not decent for thy virginlie,

ginlie ſhame-faſtnes and puritie, to be in companie of murderers and theeues.

Theſe and otherlike vvoords ful of compaſsion and pitie, vvere ſpoken in thoſe pitiful harts, and in this manner they paſſed ouer that irkſom, and paineful vvay euen vnto the place of the Croſſe.

Fridaie morning. Of the Croſſe, and the ſeuen vvoords vvhich our Sauiour ſpake vppon the ſame.

THIS day thou haſt to meditate vppon the miſterie of the Croſſe, and vppon the ſeuen vvoords vvhich our Sauiour ſpake.

Avvake novv, o my ſovvle, and begin to think vppon the miſterie of the Croſſe, by vvhoſe fruite is repared the hurt of that poiſened fruite, of the forbidden tree. Conſider firſt hovv vvhen our Sauiour vvas com to this place, thoſe cruel enimies, to make his death more ſhamefull, ſtripped him of al his apparel, euen to his innermoſt garment, vvhich vvas vvholie vvouen through out vvithout anie ſeame. Behould novv heere vvith vvhat meekenes this moſt innocent lamb ſuffreth him ſelf to be thus ſtripped, vvithout opening his mouth or

ſpeaking anie vvoord againſt them that vſed him in ſuch ſort; but rather vvith a good vvil conſented to be ſpoiled of his garments, & vvith ſhame remaine naked, that by the merite of this nakednes, and vvith the ſame, the nakednes in vvhich vve vvere fallen throvvgh ſinne, might be far better couered, then vvith the leaues of the fig-tree.

§ Som holie fathers reporte that the tormẽtors to pluck of our Sauiours garments, tooke of moſt cruellie the crovvne of thornes vvhich he had vppon his head; and that hauing ſtripped him they ſet it on againe, & faſtned the ſharp thornes to the braine vvhich vvas an exceeding great griſe. And ſurelie it is to be thought that they vſed this crueltie againſt him, hauing vſed manie others, and thoſe alſo verie ſtrange in al the proceſſe of his paſsion: eſpeciallie ſeeing the holie Euangeliſt ſaith, that thy did vnto him vvhat ſoeuer they vvould. And as his garment ſtucke faſt to the vvoundes of his ſcourges, and the bloud vvas novv congealed and faſtned vnto his garment, at vvhat time thy ſtripped him, they haled it of vvith ſuch furious haſt and force (as thoſe caitiffes vvere far from al pitie and mercie) that they renevved al the vvoundes of his vvhippings, in ſuch

in ſuch ruefull vviſe: that that great vvound of his ſhoulders diſtilled bloud on al partes.

Conſider novv heere, o my ſovvle, the excellencie of the goodnes and mercie of God, vvhich ſhevveth it ſelf ſo euidentlie in this miſterie. Behold hovv he that clotheth the heauens vvith clovvdes, and the fields vvith flovvers & bevvtie, is heere ſpoiled of al his garments. Conſider the cold vvhich that holie bodie ſuffred, ſtanding as it ſtoode ſpoiled, & naked not onlie of his garments, but alſo of his verie ſkinne and fleſh, vvith ſo manie gapes, and vvide holes of open vvoundes throughout the ſame. And yf S. Peter being clothed and ſhodde, felt cold the night before, hovv far greater cold ſuffred that moſt delicate and tender bodie, being ſo naked and vvounded as it vvas? 2

Conſider after this hovv our Sauiour vvas nayld vppon the Croſſe, & the paine vvhich he ſuffred at that time, vvhen thoſe great and ſquare nailes pearced through the moſt ſenſible and tender parts of his bodie, vvhich vvas of al bodies moſt delicate. And conſider alſo vvhat extreme griefe it vvas to the bleſſed virgin, vvhen ſhe ſavv vvith her eys, and heard vvith her eares the mightie and cruel hard ſtrokes vvhich vvere laid on ſo thick, & iterated one after an other vppon his diuine 3

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members. For certainelie thoſe hammers & nailes paſſed through the hands of the ſonne but they vvounded and pearced the verie hart of the mother.

4 Conſider hovv forthvvith they hoyſed vp the Croſſe on high, & vvent about to rãme it in the hole, vvhich they had made for that purpoſe, & hovv, ſuch vvere thoſe cruel miniſters, at the verie time of rearing it vp & placing it, they let it fal vvith a iũp into the hole vvith al the vveight thereof: and ſo that bleſſed bodie vvas ſore ſhaken and iogged in the ayre, and thereby his vvounds of the nailes vvere enlarged, vvhich vvas a moſt intollerable paine.

Novv then o my ſvveete Sauiour and Redeemer, vvhat hart maie be ſo ſtonie hard that vvil not riue a ſunder for griefe, ſith this daie the verie ſtones them ſelues vvere ryuen cõſidering that vvhich thou ſuffredſt vppon the Croſſe? The ſorous of death, o Lord, haue enuironed thee; & the vvaues of the ſea haue ouervvhelmed thee. Thou art mired in the depth of the bottomles goulfes, and findeſt nothing vvhere vppon to ſtaie thy ſelf. Thy father hath forſaken thee; vvhat hope maiſt thou haue of men? Thy enimies crie out againſt thee, thy frinds breake thy hart, thy ſovvle is afflicted, and for the loue thou bearſt

reſt to me, thou admitteſt no comfort. Mie ſinnes, o Lord, vvere vndoubtedlie verie greate, and thy penance vvel declareth it. I ſee thee, o my king faſtened to a tree, & there is nothing to ſuſteine thy bodie but thtee yron nailes: of thoſe thy ſacred bodie hangeth vvithout anie other ſtay or comfort. VVhen the vveight of thy bodie ſtaieth vppon thy feete, then ar the vvounds of thy feete more vvydened, and torne vvith the navls vvherevvith they ar pearced. And vvhen the vvaie of thy bodie ſtaieth vppon thy hands, then ar the vvounds of thy hands more rent vvith the poiſe of thy bodie. Novv thy holie head tormented, and vveakened vvith the crovvne of thornes, vvhat pillovv hath it to reſt vppon? O hovv vvel might thy armes (moſt bleſſed and excellent virgin) be heere emploied to ſupplie this office! But alas, thy armes maie not ſerve for this preſent, but the armes of the Croſſe. Vppon them muſt that ſacred head recline it ſelf vvhen it vvil repoſe, and yet the eaſe he ſhal receaue thereby, ſhal be but onlie to driue & ſtick thoſe thornes more faſt into his braine.

The ſorovvs of the ſonne vvere much increaſed by the preſence of his mother, vvith vvhich his hart vvas no les crucified vvithin, then his holie bodie vvithout. Tvvo croſſes

croſſes be heere prepared for thee, o good IESVS, this daie; the one for thy bodie, and the other for thy ſovvle. The one is of paſſion, the other of compaſſion. The one pearceth thy bodie vvith nailes of iron, the other pearceth thy moſt holie ſovvle vvith nailes of ſorovve; vvhoe is able to declare o good IESVS, vvhat griefe it vvas to thee vvhen thou diddeſt conſider the great anguiſhes of the moſt holie ſovvle of thy mother, vvhich thou knevveſt ſo certainlie vvas there crucified vvith thee? vvhen thou ſavveſt that pitiful hart of her pearced, and thruſt through vvith the ſvvoord of ſorovv? vvhen thou diddeſt open thy blovvdie eys, and beheldeſt her diuine face, vvhollie ouer caſt vvith palenes and vvannes of death; and thoſe angvviſhes of her ſovvle, vvhich cauſed not her death, and yet vvere greater to her then death it ſelf; and thoſe riuers of teares vvhich guſſhed out from her moſt cleare eys, and heardeſt thoſe deepe ſighs and ſobbes, vvhich burſt out of her ſacred breſt, being enforced vvith the vehemencie of griefe and ſorovv?

Novv vvhat breſt (ſaith S. Bernard) maie be ſo of iron, vvhat bovvels ſo hard, that they be not meued to compaſsion, o moſt ſvveete mother, conſidering the teares and paines

paines vvhich thou diddeſt endure at the foote of the Croſſe, vvhen thou ſavveſt thy moſt deere ſonne ſuffer ſo grieuous, ſo long, and ſo opprobrious and ſhameful torments? vvhat hart can think, vvhat toung can expreſſe thy ſorrovv, thy teares, thy ſighes, and the cleauing a ſunder of thy hart; vvhen ſtanding in this place, thou ſavveſt thy beloued ſonne vſed in ſuch cruel ſort, and yet couldeſt not help him? vvhen thou beheldeſt him naked, and couldeſt not clothe him; parched vp vvith thirſt, & couldeſt not giue him to drink; iniuried, and couldeſt not defend him; diffamed as a malefactour, and couldeſt not anſvvere for him; his face ſo defiled vvith ſpittel, and couldeſt not make it cleane; finallie his eyes guſhing out teares, and couldeſt not drye them, nor receaue that laſt gaſpe vvhich came out from his ſacred breſt, nor ioyne thy face vvith his ſo knovven and ſo beloued, and in ſuch manner dye imbraced vvith him. In this time thou diddeſt vvel proue in thy ſelf, that the prophetie vvas fulfilled, vvhich that holie old Simeon had foretold thee, before he died, ſaying, that a ſvvord of ſorovv ſhould pearce thy hart.

But o moſt pitiful virgen, vvherefore vvouldeſt thou, o bleſſed ladie, increaſe thy

ſorovv

ſorovv vvith the ſight of thyne ovvne eyes? vvherefore vvouldeſt thou find thy ſelf preſent this daie in this place? It is not a thing decent for one ſo retyred, as thou art vvoont to be, to appeare in common places; It becommeth not a motherlie hart to ſee her children dye, although it ſtoode vvith their honour and reputation, and they dyed in their bead; and comeſt thou then to ſee thy ſonne die by iuſtice, & amongſt theeues vppon a croſſe? But novv ſeeing thou haſt reſolued to ſurpaſſe and ouercom al motherlie affection, and that thou vvilt honour this miſterie of the croſſe, vvherefore doeſt thou approche ſo neere vnto the ſame, that thou muſt carie avvay in thie mantle, a perpetual memorie and remembrance of this thy ſorovv? Thou canſt not aford thy ſonne anie comfort or remedie, but vvel thou maiſt vvith thy preſence increaſe and augment his torment.

In deede this onlie vvanted to the increaſe of his ſorovvs, that in the time of his agonie, in the laſt inſtant and conflict of his death, euen vvhen the laſt ſighs raiſed vp his tormented breſt, he ſhould then caſt dovvne his eys altogeather dazeled and dimmed, & ſhould behold thee ſtanding at the foote of the croſſe. And becauſe he being

neere

neere to the end of his life had his ſenſes ſo vveakened and feebled, and his eyes ſo obſcured vvith the ſhadovv of death, that he could not ſee a far of, thou madeſt thy ſelf ſo neere, to th'end he might knovv thee, and ſee thoſe armes, in vvhich he had ben receaued and caried into Egipt, ſo faint and broken; and thoſe virginal breſts, vvith vvhoſe milk he had ben nouriſhed, becom euen a ſea of ſorrovv. Behold o ye Angels theſe tvvo figures, yf peraduenture you maie knovv them. Behold o ye heauens this crueltie, and couer your ſelf vvith mourning for the death of your Lord: let the cleere ayre becom obſcure and dark, that the vvoorld ſee not the naked bodie of your Creator. Caſt vvith your darknes a mantel vppon his bodie, that profane eys behold not the ark of the teſtament vncouered. O ye heauens vvhich vvere created ſo bright and faire! o thou earth clothed vvith ſuch varietie and beavvtie! yf you did hide your glorie in this ſo greate paine; yf you that be inſenſible, did after your manner feele the ſame, vvhat then did the bovvels and virginal breſt of the bleſſed mother? O al you, ſaith ſhee, that paſſe by the vvaie, conſider and behold yf there be anie ſorovv like vnto mie ſorovv. Trulie there is no ſorovv like

vnto

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vnto

vnto thie ſorovv, becauſe in al the creatures of the vvoorld there is no loue like vnto thy loue.

6 After this thou maiſt conſider thoſe ſeuen vvoords, vvhich our lord ſpoke vppon the Croſſe, of vvhich the firſt vvas. *Father pardon them, for they knovv not vvhat they dooe.* The ſecond vvas to the good theefe: *This date ſhalt thou be vvith me in paradiſe.* The third vvas to his moſt bleſſed mother; *VVoman behold thy ſonne.* The fourth vvas: *I am a thirſt.* The fifth vvas: *My God, my God vvhy haſt thou forſaken me?* The ſixt vvas: *It is finiſhed.* The ſeuenth vvas: *Father into thy hands I commit my ſpirite.*

Mar. 23. 34. *Mar.* 23. 43. *Ioan.* 19. 27. *Ioan.* 19. 28. *Matt.* 27. 46. *Ioan.* 19. 30. *Mar.* 23. 46.

Conſider novv, o my ſovvle, vvith hovv great charitie he cõmended in theſe vvoords his enimies vnto his father; vvith hovv greate mercie he receaued the thife vvhich confeſſed him; vvith vvhat bovvels he commended his pitiful mother to the beloued diſciple; vvith hovv greate thirſt and drith he ſhevved hovv much he deſired the ſaluation of men; vvith hovv lamentable a voice he povvred out his praier, and vttered his tribulatiõ before the face of almightie God; hovv he performed ſo perfectlie, euen to the verie end, the obedience of his father; and hovv finallie he commended vnto him his ſpirite, and reſigned him ſelf vvholie into his moſt

moſt bleſſed hands.

Heerehence it appeareth, hou in eche one of theſe vvoords, remaineth incloſed ſom ſingular document, and inſtruction of vertue. In the firſt, is cõmended vnto vs Charitie tovvards our enimies. In the ſecond, pitie and mercie tovvards ſinners. In the third dutie and reuerence tovvards our parents. In the fouerth, zeale and deſire of our neighbours ſaluation. In the fift, praier in time of tribulations, and vvhen vve ſeeme to be forſaken of God. In the ſixt, the vertue of Obedience and Perſeuerance. And in the ſeuenth a perfect reſignation into the hands of God, vvhich is the ſumme and principal of al our perfection.

Satturdaie morning. Of the pearcing our Sauiours ſide; of his taking dovvne from the croße; of the pitiful bevvailing of our ladie, and of Chriſtes burial.

THIS daie thou haſt to meditate vppon the pearcing of our Sauiours ſide vvith a ſpeare; of his taking doune from the croſſe; together vvith the lamentation of our lady, and the office of the burial.

Conſider then, hovv after that our Sauiour had giuen vp the ghoſt vppon the croſſe, and thoſe cruel miniſters had accompliſſhed

their desire, vvhich longed so much to set him dead, yet vvith al this the flame of their furie vvas not quenched: because that, notvvithstanding such things as had past, they resolued to reuenge and flesh them selues more vppon those holie reliques vvhich remained, parting and casting lottes vppon his garments, and pearcing his sacred brest vvith a cruel speare.

2 O ye cruel ministres! O ye harts of iron! Seemed that so litel to you vvhich his bodie suffred being aliue, that ye vvould not pardon it euen after it vvas dead? vvhat rage of enmitie is there so great, but that it is appeased, vvhen it seeth his enimie dead before him? Lift vp a litle those cruel eys of yours & behold that deadlie face, those dimmeeys, that falling countenance, that palenes and shadovv of death: for although you be more hard then either iron or adamant stone, yea though ye be more hard then your ovvne selues, yet in beholding him you vvil be pacified.

3 After this commeth the minister vvith a speare in his hand, and vvith great force thrusteth the same through the verie naked brest of our Sauiour. The crosse shooke in the aire, vvith the force of the stroke; and from thence issued vvater and bloud;

vvhere

vvherevvith ar healed the ſinnes of the vvorld. O riuer that runneſt out of paradiſe, and vvatereſt vvith thy ſtreames all the vvhole face of the earth! O vvound of this pretious ſide, made rather vvith feruent loue tovvards mankind, then vvith the ſharp iron of the cruel ſpeare! O gate of heauen! vvindovve of paradiſe! place of refuge! tovver of ſtrength! ſanctuarie of iuſt perſons! ſepulchre of pilgrims! neſt of cleane doues, & floriſhing bed of the ſpovvſe of Salomon. Al haile o vvound of this pretious ſyde, that vvoundeſt al deuout harts; ſtroke that ſtrikeſt the ſovvles of the iuſt; roſe of vnſpeakable bevvtie; rubie of ineſtimable price; entrance into the hart of Chriſt; teſtimonie of his loue; and pledge of euerlaſting life.

Next to this conſider, hovv the very ſame daie in the euening, there came thoſe tvvo holie men Ioſeph and Nicodemus, vvhoe reared vp their ladders vnto the croſſe, and tooke dovvne the bleſſed bodie of our Sauiour into their armes. The holie vitgin then perceauing, that the torment of the croſſe vvas novv ended, and that the holie bodie of our Sauiour vvas comming tovvards the earth, ſhe prepareth her ſelf to giue him a ſecure hauen in her breſt, and to receaue him from the armes of the Croſſe, into her ovvne. 4

armes. And ſo ſhe requeſteth vvith great humilitie of thoſe noble men, that for ſo much as ſhee had take no leaue of her ſonne, nor receaued the laſt embracings of him vpon the croſſe, at the time of his departure, they vvould novv ſuffer her to approche neere vnto him, and not increaſe her diſcomfort on euerie ſide, yf, as the enimies had before taken her ſonne from her, being yet aliue, ſo her frinds vvould take him from her being novv dead.

4 Novv vvhen the bleſſed virgin had him in her armes, vvhat tounge is able to expreſſe that, vvhich ſhe then felt? O ye Angels of peace, vveepe vvith this holie virgin; vveepe ye heauens; vveepe ye ſtarres of heauen; and al creatures of the vvorld accompanie the lamentation of the bleſſed virgin Marie. The bleſſed mother embraceth the torne bodie, ſhee clippeth it faſt to her breſt, (her ſtrength ſeruing her to his thing onlie) ſhe putteth her face betvveene the thornes of the ſacred head; ſhe ioineth countenance vvith countenance; the face of the moſt holie mother, is imbrued vvith the bloud of the ſonne; and the face of the ſonne, is bathed vvith the teares of the mother. O ſvveete mother, is this peraduēture thy moſt ſvveete ſonne? Is this he vvhome thou conceauedſt

vvith

with ſo greate glorie, & broughteſt foorth with ſo great ioy? vvhat is novv becom of thy former ioyes? vvhither is thy vvonted gladnes gone? vvhere is that mirrour of bevvtie, in vvhich thou diddeſt behold thy ſelf?

Al thoſe that vvere preſent vvept, vvith her. Thoſe holie matrones vvept. Thoſe noble gentlemen vvept. Heauen and earth vvept, and al creatures accompanied the teares of the virgin.

The holie Euangeliſt alſo vvept, and embracing the bodie of his maiſter ſaid: O my good lord & maiſter, vvhoe ſhalbe my teacher from this time forvvards? To vvhome ſhal I reſort vvith my doutes? vpon vvhoſe breſt ſhal I reſt mie ſelf? vvhoe ſhal impart to me the ſecreats of heauen? vvhat ſtraunge change and alteration is this? The laſt euening thou ſufferedſt me to reſt vppon thy holy breſt, giuing me ioye of life; and novv dooe I recompence that ſo greate benifit, vvith holding thee dead on my breſt. Is this the face, vvhich I ſavve transfigured vppon the mount Thabor? Is this that figure, vvhich vvas more cleere then the ſonne at middaie?

Likevviſe that holie ſinner Marie Magdalen vvept, and embracing the feete of our

armes. And ſo ſhe requeſteth vvith great humilitie of thoſe noble men, that for ſo much as ſhee had take no leaue of her ſonne, nor receaued the laſt embracings of him vpon the croſſe, at the time of his departure, they vvould novv ſuffer her to approche neere vnto him, and not increaſe her diſcomfort on euerie ſide, yf, as the enimies had before taken her ſonne from her, being yet aliue, ſo her frinds vvould take him from her being novv dead.

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Sauiour ſaid. O light of myne eyes and remedie of my ſovvle, yf I ſhal ſee my ſelf vvearied vvith ſinnes, vvhoe ſhal receaue me? vvhoe ſhal cure my vvounds? vvhoe ſhal anſvvere for me? vvhoe ſhal defend me againſt the Phariſees? O hovv far othervviſe held I theſe feete, and vvaſhed them, vvhen thou receauedſt me? O my ſvveete hart-roote, vvhoe could bring to paſſe that I might novv die vvith thee? O life of my ſovvle hovv can I ſaie that I loue thee, ſeeing that I remaine aliue, vvhen I haue thee dead before mine eys?

In like manner did al that holie companie vveepe and lament, vvatering & vvaſhing that holie bodie vvith teares. But novv vvhen the hovver of his burial vvas com, they vvynd his holie bodie in a cleane linnen ſheete: they bynde his face vvith a napkin; & laying the bodie vppon a beere, they goe to the place of the monument, and there they laie in that pretious treaſure. The ſepulchre vvas couered vvith a ſtone, and the hart of the bleſſed mother vvith a clovvde of heauines and ſorovve. There once againe ſhe taketh leaue of her ſonne. There ſhe beginneth a freſhe to feele her heauie ſolitarines. There ſhe ſeeth her ſelf novv diſpoſſeſſed of al her good. Finallie there her hart

remai-

remaineth buried, vvhere her treasure vvas left.

Sonnedaie morning. Of the descending of our Saviour into Limbus, of his appearing to our ladie, to S. Marie Magdalen, to the disciples; and of his Ascension.

THIS daie thou maist meditate vppon the descending of our Sauiour to Limbus; of his appearing to our blessed ladie, to S. Marie Magdalen, to the disciples; and of his glorious Ascension.

First of al consider, hovv exceeding greate the ioy & comfort vvas, vvhich those holie fathers in Limbo receaued through, the visitation and presence of their Redeemer, and vvhat thankes and praises they gaue him for this saluation, so exceedinglie desired and hoped for. Those that returne from the east India into Spaine, saie of them selues, that they esteeme al the paines, and trauailes of their voiage past by sea, verie vvel imploied, vvhen they cõsider the extreme ioy, vvhich they receaue at the daie of their returne to their countrie. Novv yf this sayling, & absence from their countrie of one or tvvoe yeares, be of force to cause so great ioye, vvhat contentement and pleasure vvould the absence of three, or foure thovvsand

yeares, vvoorke in thoſe that vvere to receaue ſo great ſaluation, and to take hauen in the land of ſuch as liue for euer?

2 Conſider likevviſe the ioy, vvhich the bleſſed virgin this daie receaued in the ſight of her ſonne, vvhich vvas riſen: for certaine it is, that as ſhee vvas the onlie perſon vvhich moſt felt the paines of his paſsion and death, ſo ſhe vvas the onlie, that moſt vvas partaker of the ioy of his Reſurrection.

Novv vvhat invvard comfort had ſhe, vvhen before her, ſhe beheld her ſonne aliue and glorious, accompanied vvith all thoſe holie fathers vvhich vvere riſen vvith him? vvhat did ſhe? vvhat ſaid ſhe? of vvhat máner vvere her embracings? her kiſſes? the teares of her pitiful eys? and her deſires to be alvvais vvith him, yf it might be graunted her?

3 Conſider the ioy of thoſe holie Maries, & eſpeciallie of her, vvhich perſeuered vveeping before the ſepulchre, vvhen ſhe ſavve the beloued of her ſovvle, and caſt her ſelf dovvne at his feete, and fovvnd him riſen and liuing, vvhome ſhe ſought and deſired to ſee, although he had ben dead. And conſider vvel, that next to his bleſſed mother, he appeared firſt to this vvoman, vvho moſt loued him, moſt perſeuered, moſt vvept,

and

and moſt carefullie ſought him; thereby to make thee knovv for certaine, that thou ſhalt alſo find God, if thou ſeeke him vvith the ſelf ſame teares and diligence.

Conſider after vvhat ſort he appeared to the diſciples, vvhich vvent tovvards Emaus, informe of a pilgrime; & behold hovv gracious, and courtious he ſhevveth him ſelf vnto them in his vvoords; hovv familiarlie he keepeth them companie; hovv ſvveetlie he diſguiſeth him ſelf that they knovv him not; and finallie hovv louinglie he diſcouered him ſelf vnto them, and left them vvith paſſing invvard comfort and contentement. Let thy ſpeech and talk be alſo ſuch as vvas this of theſe men, and confer vvith invvard ſorovv and feeling that, vvhich they conferred (vvhich vvas of the torments and paines that Chriſt had ſuffered) and perſvvade thy ſelf aſſuredlie, that thou ſhalt not vvant his preſence and companie, yf thou procure to haue alvvaies this in thy remembrance and memorie. 4

Touching the miſterie of the Aſcenſion; conſider firſt, hovv our Sauiour differred & prolonged his mounting vp into heauen, for the ſpace of fortie daies, in vvhich he appeared oftentimes to his diſciples, teaching them, and ſpeaking vvith them of the kingdom 5

kingdom of God. In ſuch manner that he vvould not aſcend vp into heauen, nor depart from them, vntil he had left them ſuch, as they might be able vvith ſpirite, to aſcend into heauen vvith him. VVhereby thou maiſt vnderſtand, that oftētimes the corporal preſence of Chriſt (that is the ſenſible conſolation of deuotion) leaueth thoſe, that be novv able vvith ſpirite to flie on high, and be more ſecure and free from peril and danger. In vvhich thing the prouidence of almightie God marualouſlie diſcouereth it ſelf, and the manner vvhich he obſerueth in dealing vvith his at ſundrie times: that is, he cheriſheth the vveake and feeble; he exerciſeth the valiant & ſtronge, he giueth milk to the little ones: he vveaneth ſuch as be greate; he comforteth ſome; he proueth others; and ſo dealeth vvith eche one, according to the degree of his profit, & aduauncement. VVhereof it folovveth, that neither he vvhich is fauoured, hath cauſe to becom preſumptuous; ſeeing that cheriſhing is an argument of vveakenes: nor he vvhich is left diſcomforted, to be diſmaied; ſeeing this is oftentimes a ſigne of ſtrength.

In the preſence of his diſciples, and they beholding him, he vvent vp into heauen; becauſe they vvere to be vvitneſſes of theſe miſteries

miſteries: and none can better beare vvitneſſe of the vvoorks of God, then he vvhich knovveth them by experience. Yf thou erneſtlie deſire to knovv hovv good almightie God is, hovv ſvveete, and hovv pleaſant tovvards his, hovv greate the vertue and efficacie of his grace is, of his loue, of his prouidence, and of his conſolations, enquire of thoſe that haue proued it, and they vvil giue ſufficient teſtimonie of it.

He vvas alſo deſirous that they ſhould ſee him goe vp into heauen, that thereby they might folovv him vvith theire eys & vvith theire ſpirite, that they might feele his abſence, that his departure might make them retired and ſolitarie, vvhich vvas a moſt fit preparation to receaue his grace. Heliſeus requeſted Helias to giue him his ſpirite; and the good maiſter anſvvered him. Yf thou canſt ſee me, vvhen I depart from thee, thou ſhalt obtaine thy demaund. So they in deede ſhalbe heyres of the ſpirite of Chriſt, vvhome force of loue ſhal make to feele the abſence of Chriſt: they vvhich ſhal feele his departure, and remaining in this baniſhment, ſhal cõtinuallie ſigh for his preſence. So felt that holie man, this abſence, vvhee ſaid. Thou departedſt from me, o my comforter, and thou tookeſt not thy leaue of me. 4. *Reg.* 2.

Going

Going on thy vvaie, thou dideſt giue thy bleſſing to thine, and I ſavve it not. The Angels promiſed that thou vvouldeſt returne, and I hard it not.

Novv vvhat ſolitarines, vvhat feeling, vvhat cries, vvhat teares vvere thoſe of the moſt bleſſed virgin, of the beloued diſciple, of S. Marie Magdalen, & of al the Apoſtles vvhen they ſavv him goe from them, & depart out of their ſight vvhoe had ſtolen from them their harts? yet, notvvithſtanding all this, it is vvriten, that they vvent back into Ieruſalem vvith great ioye, becauſe they loued him exceedinglie. For the ſelf ſame loue, vvhich made them feele ſo much his departure, made them on the other ſide reioice of his glorie; & true loue ſeeketh not ſo much it ſelf, as that vvhich it loueth.

Luc. 24. 52.

7 It remaineth to conſider, vvith hovv great glorie, vvith vvhat ioye, vvith vvhat exclamations and praiſes, this noble triumpher vvas receaued in that excellent citie: vvhat vvas the feaſt, and entertainement vvhich they made him: vvhat it vvas to behould men, & Angels there ioyned togeather, and al in companie to goe tovvards that noble citie, to fill vp thoſe ſeates, vvhich ſo manie yeareshad ben voide; & that moſt bleſſed humanitie of our Sauiour, to mount

aboue all, & to ſit at the right hand of God the father? All this deſerueth to be dulie conſidered, that vve maie vnderſtand, and ſee hovv vvel our labours be imploied for the loue of God; & hovv he, vvhich humbled him ſelf, and ſuffered more then all other creatures, is novv aduanced, & exalted aboue them all: that here-hence the louers of true glorie, maie knovv the vvaie vvhich they muſt follovv to obtayne the ſame, vvhich is to deſcend, thereby to aſcend; and to put them ſelues vnder the feete of all others, thereby to be exalted aboue all.

OF SIXE THINGES THAT MAIE concurre in the exerciſe of praier.

CHAP. IV.

THESE be, good Chriſtian reader, the meditations in vvhich thou maiſt exerciſe thy ſelfe, in all the daies of the vveeke, that ſo thou vvant not matter, vvhereof to thinke. Bud here it is to be noted, that ſome things maie goe before this meditation, and ſom others follovv after it, vvhich be annexed vnto the former, and as it vvere neighbours vnto them.

For

For firſt, before vve enter into meditation, it is requiſite that vve prepare our hart vnto this holie excerciſe, vvhich is as to tune a viall, before vve plaie vpon it.

After preparation folovveth the reading of that matter, vvhich vve be to meditate vppon that daie, according to the diſtribution of the daies of the vveeke, as hath ben ſaid before. VVhich reading is vndovvtedlie neceſſarie for ſuch, as ar beginners, vntill a man dooe knovv, vhat he ovvght to meditate vppon. After he maie proceede vnto meditation.

Next to meditation there maie folovv out of hand a deuoute giuing of thankes for the benifits vvhich vve haue receaued, vvith an offering vp of al our life, and of the life of our Sauiour Chriſt, The laſt part is the Petition vvhich is properlie called praier, in vvhich vve demaund all that, vvhich is behoueful as vvel for the ſaluation of our ſelus, as of our neighbours, and of al the vvhole Catholike churche.

Theſe ſix things maie be exercifed in praier, vvhich things, emong other commodities and porfits, bring this alſo, that they yeeld vnto a man more plentie of matter, vvhere vppon to meditate, ſetting before him all theſe diuerſities of meats, that in caſe

caſe he can not eate of one, he maie eate of an other, and that vvhen he hath made an end of meditation in one matter, he maie enter into an other; and there find other matter, vvherein to continevv his meditation.

I knovv right vvel, that nether all theſe partes, nor this order is alvvaies neceſſarie, yet this manner vvil ſerue for nouices, and young beginners; that ſo they may haue ſom order, & direction vvherby to gouerne them ſelues at the beginning. And therefore of anie thing that ſhalbe here treated, I vvould not that anie man ſhould make a perpetual, or general rule: becauſe my intent is not to make anie lavv, but to ſhevv an introduction, thereby to direct nouices and beginners, and to put them in this vvaye: in vvhich courſe after that they ſhalbe once entred, then the very vſe and experience, and much more the holy ghoſt vvil teach them the reſt, that they haue to dooe herein.

NOVV

OF PREPARATION VVHICH IS requiſite before praier.

CHAP. V.

I ſhal novv be requiſite for vs, to treate particularlie of euerie one of theſe parts aforeſaide, & firſt of the Preparation, vvhich goeth before the others.

Being in the place of praier, kneeling or ſtanding, thy armes ſtretched out in manner of a crucifixe, or proſtrate vppon the grovvnd, or ſitting (yf thou canſt not ſettel thie ſelf in anie other ſort) after thou haſt made the ſigne of the Croſſe, thou muſt recollect thie imagination, & vvithdravve the ſame from all things of this life, and liftvp thy mind to heauen, conſidering that our Lord beholdeth, and looketh vppon thee. Thou muſt alſo ſtand there vvith ſuch attention and reuerence, as yf thou hadſt God there reallie preſent before thine eys, and vvith a general repentance of thy ſinnes (yf thie praier be in the morning) thou maiſt ſaie the general confeſsion *Confiteor Deo, &c.* or (yf thy meditation be in the euening) thou maiſt examine thy conſcience, touching all that

that vvhich, thou haſt thought, ſpoken, or donne, or heard in that daie, as alſo, hovv forgetful thou haſt ben of our lord; and repenting thy ſelf of all the defects cõmitted that daie, and of al thoſe of thy life paſt, and humbling thy ſelf before the maieſtie of almightie God, in vvhoſe ſight thou ſtandeſt, thou maiſt vtter theſe vvoords of the holie Patriarch.

I vvil ſpeake to my lord, although I be but duſt & aſhes: and vvith the ſubſtance and matter of theſe fevv vvoords, thou maiſt, for ſom little time, entertaine thy ſelf, conſidering vvelvvhat thou art, and vvhat God is, that ſo thou maiſt vvith more reuerence, humble thy ſelf before ſo great a maieſtie, as is that of almightie God. For thou art a bottomleſſe depth of infinite ſinnes and miſeries: and God is an infinite deepenes of al riches and greatnes: and being in this conſideration, thou muſt dooe him al due reuerence, and humble thy ſelf before his ſupreme maieſtie. *Geneſ.* 18. 27.

VVith this alſo, thou muſt humblie beſeeche this lord to giue thee grace, that thou maiſt ſtand there vvith ſuch attention and deuotion, vvith ſuch invvard recollection, and vvith ſuch feare and reuerence, as it behoueth thee to haue before ſo ſoueraine a

maieſtie, and that thou maiſt ſo paſſe ouer this time of praier, that thou maiſt com from the ſame vvith nevv deſires and force, to doe al ſuch things as appertaine to his ſeruice. For the praier, vvhich yeeldeth not this fruite, is to be eſteemed verie vnperfect and of ſmall valevv.

OF READING.

CHAP. VI.

FTER the preparation is ended, there folovveth Reading of that thing, vvhere vppon thovv art to meditate in time of praier. VVhich Reading ought not be donne lightlie & haſtilie, but vvith deliberation and attention, applying thereunto not onlie thy vnderſtanding, to conceiue ſuch things as thou readeſt, but much more thy vvil, to taſt thoſe things that thou vnderſtandeſt. And vvhen thou findeſt anie deuout paſſage, ſtaie ſomvvhat longer vppon it, thereby to haue ſom greater feeling of that, vvhich thou haſt read.

Let not the Reading be ouer-long, that ſo thou maiſt haue more time for meditation,

tion, vvhich is of ſo much more profit, by hovv much more it vvaigheth, and entreth into the cõſideration of things, vvith more leaſure and affection. Neuertheles, vvhen thou findeſt thy hart ſo diſtracted, that it cannot enter into praier, then thou maiſt ſtaie ſomvvhat the longer in Reading, or ioine Reading and meditation togither, by reading firſt one point, & meditating vppon it, and then an other, and an other in like ſort. For in ſo dooing, vvhen the vnde ſtanding is once bound to the vvoords of the reading, it hath not occaſion to vvander abrode ſo eaſilie, into diuers thoughts and imaginations, as vvhen it goeth free and at liberie. And yet better it vvere to ſtriue in caſting of ſuch thoughtes, and to perſeuer and vvraſtle againſt them (as the Patriarche Iacob did all the night long) continuing in the vvork of praier: that in the end, vvhen the vvraſtling is donne, vve maie obtaine the victorie, our lord giuing vs deuotion, or ſom other greater grace, vvhich is neuer denied to thoſe, that labour and fight faithfullie.

CHAP. VII.

TRAITE after reading folovveth meditation vpon the point vvhich vvee haue read. And this meditatiō is ſomtimes vpon things, vvhich may be figured vvith the Imagination; as ar all the paſſages of the life and paſſion of our Sauiour Chriſt; of the laſt iudgement; of hel; or of Paradiſe. Som other times it is of things, vvhich doe apperteine rather to the vnderſtanding, then to the imagination; as is the conſideration of the benifits of almightie God: of his goodnes and mercie, or of anie other his perfections. This kind of meditation is called *Intellectual*, and the other *Imaginarie*. And vve ar vvoont to vſe both the one, & the other manner in theſe exerciſes, according as the matter of the things doth requi e.

Novv vvhen the med tation is *Imaginarie*, vve muſt then figure, and rep. eſent euerie one of theſe things, in ſuch vviſe as it is, or in ſuch vviſe as it might perhaps paſſe, and make

make accounte, that in the verie ſame place vvhere vve be, al the ſame paſſeth in our preſence, that by meanes of ſuch a repreſentation of theſe things, the conſideration and feeling of them maie be more liuelie in vs. But to goe and meditate ſuch things, as paſſed, eache in his oune place, is a thing vvhich doth cõmonlie vveaken, and hurt the head.

And for this verie cauſe likevviſe, a man muſt not fixe his imagination ouer much vppon the things, of vvhich he meditateth, that ſo he vvearie not is head.

But for as much as the principall matter of meditation, is the holie paſsion of our Sauiour Ieſus Chriſt, it is to be vnderſtoode, that in this miſterie maie be conſidered fiue principal points, or circumſtances, vvhich concurre in the ſame: to vvit, vvhoe he is that ſuffereth: vvhat he ſuffreth; for vvhome he ſuffereth; in vvhat manner he ſuffereth: And for vvhat end he ſuffereth.

Touching the firſt point, vvhich vvas, vvhoe hee is that ſuffereth: I aunſvvere that he vvhich ſuffereth is, the Creator of heauen and earth; the onlie ſonne of God; the higheſt goodnes, and vviſdom that can be imagined; the moſt innocent and moſt holie ſonne of the bleſſed virgin Marie.

Concerning the ſecond point, to vvit

vvhat he ſuffereth: I aunſvvere that he ſuffereth moſt grieuous pains, as vvel in his ſoule as in his bodie. For in his ſoule he ſuffered ſo great angvviſh & affliction, as no hart is able to comprehend it; cõſidering the ingratitude of men, tovvards this ſo ſingular and high a benifit: The compaſsion of his moſt innocent and bleſſed mother: The ſinnes of the vvorld that vvere preſent, paſt, and to com, for all vvhich he ſuffered. And in his bodie he endured cold, heat, hunger, vvearines, vvatchings, iniuries, betraying, he vvas ſould of his diſciple, he did ſvveate drops of blood, he vvas ſpitte vppon, buffeted, ſo oftentimes bound, forſaken, euil ſpoken of, falſlie accuſed, vvhipped, ſcorned, appareled as yf he had bene a foole, crovvned vvith thornes, leſſe eſteemed then Barabbas, vniuſtlie condemned, he caried his ovvne croſſe vppon his ſhoulders, he vvas crucified betvvene tvvoe theeues, he did drink eaſell & gall, and finallie he died a moſt opprobrious, & reprocheful death vppon the mount Caluarie, in time of greateſt ſolemnitie.

The third point to be conſidered, is for vvhome he ſuffered: & euident it is, that he ſuffred for mankind diſobedient & vngrateful, created of nothing, vvho of him ſelf can dooe nothing, knovveth nothing, nor is anie thing

thing vvorth: for a creature of vvhome he neuer had, nor neuer vvas to haue anie neede. For a creature vvhich had offended, & vvas to offend and disobey him so manie times.

The fourth point to be considered, is in vvhat manner he suffered: vvhere vve shall see, that he suffred vvith such great patience and meekenes, that he vvas neuer offended nor angrie vvith anie bodie: vvith so great humilitie, that he made choice of the most contemptible death that vvas vsed in those daies: vvith so great readines and alacritie, that he vvent foorth to meete his enimies; vvith so great charitie, that he called his frind him, that betraied and sould him; healed his eare that tooke him; regarded vvith eyes of mercie him, that had denied him; and praied for those that crucified him.

The fift point to be considered, is vvherefore and to vvhat end he suffereth: vvhere it is manifest that he suffered to satisfie the iustice of almightie God, and to appease the vvrath of his father; to accomplish the predictions and propheties of the Patriarches and Prophetes: to deliuer vs from the thraldom of hell, and to make vs capable of heauen; to shevv vs the vvaie to heauen vvith his perfect Obedience: and to confound the diules, vvhoe by reason of theire

pride haue loſt that, vvhich men dooe gaine through theire humilitie.

OF THANKESGIVING.

CHAP. VIII.

FTER meditation folovveth thankeſgeuing, of vvhich a man muſt take occaſion of the meditation paſt, and giue thankes vnto our lord, for the benifit he hath donne vnto him in the ſame; as for example, yf the meditation vvas of the paſſion, he muſt thanke our lord that he hath redeemed vs vvith ſo great paines. And if it vvere of our ſinnes; for that he hath expected vs ſo long time to dooe penance; yf it vvere of the miſeries of this life, for that he hath deliuered vs from ſo manie of them; yf of the departing out of this vvoorld, and of the hovver of our death; for that he hath deliuered vs from the dangers of it, and expected vs, and giuen vs life to dooe penance; and yf it vvere of the glorie of paradiſe, for that he hath created vs to be partakers of ſo great a felicitie: and ſo likevviſe yve maie dooe in the reſt.

And vvith theſe benifits thou muſt ioine al the

all the other benifits, of vvhich vve haue ſpoken before, vvhich be the benifit of Creation, Conſeruation, Redemption, Vocation, and Glorification: and ſo thou ſhalt giue thankes to our lord, for that he hath made thee to his likenes and image, and hath giuen the memorie, to remember him; vnderſtanding, to knovvye him; and vvil to loue him; and for that he hath giuen thee an angel, to keepe thee from ſo manie daungers and perils, and from ſo manie mortal ſinnes, and alſo from death, thou being in ſinne, vvhich vvas no leſſe benefit, then to deliuer thee from euerlaſting death: and for that he made thee to be borne of Chriſtian parents, and gaue thee holie baptiſme, and therein his grace, and promiſed thee his glorie, and receaued thee for his child.

Alſo vvith theſe benifits, thou muſt ioine other general and particular benifits, vvhich thou knovveſt to haue receaued of our lord; and for theſe and al others, as vvel publique as priuate, thou muſt yeeld him as hartie thankes as poſſible thou maiſt, and inuite al creatures, as vvel in heauen as in earth, that they aſſiſt and help thee, to dooe thy dutie in this, and vvith this ſpirite and deſire thou maiſt ſaie ſomtimes that Canticle: *Benedicite omnia opera Domini Domino*, or els the

Pſal. 102 the pſalme: *Benedic anima mea Domino, & omnia quæ intra me ſunt nomini ſancto eius. Benedic anima mea Domino, & noli obliuiſci omnes retributiones eius. Qui propitiatur omnibus iniquitatibus tuis, qui ſanat omnes infirmitates tuas. Qui redimit de interitu vitam tuam, qui coronat te in miſericordia & miſerationibus.*

OF OFFERING.

CHAP. IX.

THIS being donne, that is, vvhen a man hath geven thankes to our lord vvith al his hart for al theſe benifits, then foorthvvith the hart naturallie breaketh out into that affect of the Prophet Dauid ſaying; *VVhat ſhall I yeeld vnto our Lord for all thoſe things vvhich he hath beſtovved vppon me?* And this deſire a man in ſom ſort ſatisfieth, vvhen he geueth, and offereth vp to almightie God that, vvhich of his part he hath, and is able to giue him.

Pſal. 515. 12.

And for this end, he ought firſt to offer vp him ſelf to God, for his perpetual ſklaue, reſigning and laying him ſelf vvholie in his hands, that his diuine maieſtie dooe vvith him, as it ſhal beſt pleaſe him: and iointlie he

he muſt offer vp to him all his vvoorde, his vvoorks, his thoughts and his paines, that is, vvhatſoeuer he doeth and ſuffereth, that ſo al maie be to the glorie and honour of his holie name.

Secondlie, he muſt offer vp to God the father, the merites & vvoorkes of his ſonne, and all the paines, vvhich in this vvorld he ſuffered for obedience of him, euen from the manger vntil the croſſe; for ſo much as they al be our ſubſtance, & heritage vvhich he left vs in the nevv teſtament, by vvhich he made vs his heires of al theſe ſo greate treaſures. And in like manner as that vvhich is giuen me, is no leſſe mine, then that vvhich I haue goten by mine ovvne paines and labour; ſo the merites of Chriſt, & the right vvhich he hath geuen me, ar no leſſe mine, then yf I had ſvveate and laboured for them my ſelf. And therefore a man maie vvith as much right, offer this ſecond preſent as the firſt, laying dovvne by order al our Sauiours vvoorks and paines, and al the vertues of his moſt holie life, his Obedience, his Patience, his Humilitie, his Charitie, vvith al the reſt; becauſe this is the moſt riche, and moſt pretious offer that maie be offered.

OF

CHAP. X.

Immediatlie after that vve haue offered vp vnto almightie God, this soriche a present, vve maie then vvith great securitie, in vertue of the same, demaund of him vvhatsoeuer fauours & grace. And first let vs demaunde vvith great affection of Charitie, and vvith desire of the glorie of God, that al nations and people of the vvorld maie knovv, praise and adore him, as theire onlie true God, and lord, saying, euen from the bottom of our hart, these vvords of the Prophet. *Let all people confesse thee, o God, let all people confesse thee.*

Psal. 66. 4.

Let vs praie also for the Catholike Church, and for al the Prelates of the same, such as be the Pope, Cardinals, Bisshops, and other inferior ministres and Prelates; that our lord vvil gouerne them, and giue them light, in such sort, that they maie bring all men to the knovvledge, and obedience of theire Creator. VVe must likevvise praie (as S. Paul counseleth vs) *for kings, and for al those that be in dignitie, that*

1. Timoth. 2. 2.

(through

(thorough theire prouidence) *vve maie liue a quiet and peaceable life, in al puritie and chaſtitie, becauſe this is acceptable before God our Sauiour, whoe deſireth that all men be ſaued, and com to the knowledge of the truth.*

Let vs alſo praie our lord for al the members of his miſtical bodie; for the iuſt, that he vvil conſerue them in theire goodnes; for ſinners, that it maie pleaſe him to conuert them; for the dead, that he vvil mercifullie deliuer them, out of the great paines of purgatorie, and bring them to the reſt of euerlaſting life. Let vs praie alſo for al ſuch as bee poore, ſicke, in priſon, in captiuitie &c. that God, through the merites of his ſonne, vvil help and deliuer them.

After that vvee haue thus demaunded for our neighbours, let vs forthvvith aſke for oure ſelues. Novv vvhat vve ought to deſire for our ſelues, the particular neede of eche one vvil teach him, if yet he knovv him ſelf. Let vs alſo vvith this demaund pardon, and amendment of our ſinnes, by the merites and paines of our Sauiour; and eſpeciallie let vs requeſt his ayde, and aſsiſtance againſt al thoſe paſsions and vices, to vvhich vve feele our ſelues moſt inclined, and of vvhich vve be moſt tempted; and let vs diſcouer al theſe our vvounds to this heauenlie

uenliephisition, that by this meanes he vvil vouchsafe to heale, and cure them vvith the ointment of his grace.

After this make an end, vvith demaunding the loue of God; and in this demaund staie, and occupie thy self for the most part of the time, desiring our lord vvith most hartie affection and desire, to graunt thee this vertue, for so much as in it consisteth al our good, and so thou maist saie as folovveth.

AN ESPECIAL PETITION OF THE loue of God.

ABOVE all this giue me, O lord thy grace, that I may loue thee vvith all my hart, vvith all my sovvle, vvith all my forces, and vvith all my entrailes, euen in such sort, as thou desirest. O all mie hope, all mie glorie, al mie refuge, and al mie ioie! O the most beloued of beloueds, O florishing spovvse, O svveete spovvse, O honisvveete spovvse! O comfort of my hart, O life of my sovvle, and the pleasant repose of my spirite!

Prepare, o my God, prepare, o mie lord, in me an acceptable dvvelling place for thie self, that according to the promise of thie holie

holie vvoord, thou com to me, and repoſe in me; mortifie in me, vvhat ſoeuer diſpleaſeth thy ſight, and make me a man according to thie hart; vvound, o lord, the moſt invvard part of my ſovvle, vvith the dartes of thie loue, and make me drunke vvith the vvine of thy perfect charitie.

Ovvhen ſhall this be? vvhen ſhall I pleaſe thee in al things? vvhen ſhall al that die in me, vvhich is contrarie to thee? vvhen ſhall I be altogeather thine? vvhen ſhall I leaue to be mine ovvne? vvhen ſhall nothing els liue in me, but thou? vvhen ſhall I loue thee moſt feruentlie? vvhen ſhal the flame of thie loue vvholie burne me? vvhen ſhall I be altogeather melted, and pearced through vvith the vvoonderful efficacie of thy ſvveetenes? vvhen vvilt thou take me hence by force, and drovvne me, tranſport me and hide me in thy ſelf, vvhere I maie neuer more be ſeene? vvhen vvilt thou free me from all theſe impediments and diſtractions, and make me one ſpirite vvith thee, that I maie not anie more depart from thee?

O deerebeloued, deerebeloued, deerebeloued of my ſovvle, o ſvveetenes of my harte; heare me, o lord, not for my merites and deſerts, but for thy infinite goodnes

goodnes and mercie. Teache me, lighten me, direct me, and aſſiſt me in al things; that I maie dooe nothing, nor ſaie nothing, but that vvhich is agreeable to thie ſight. O mie God, mie vvelbeloued, mie deereſt hart, and the verie good of mie ſovvle! O mie ſvveete loue, o my great delite, o mie ſtrength! help me, o mie light, and guide mee tovvards thee.

O God of mie bovvels, vvherefore gi:eſt not thou thie ſelf to thie poore creature? Thou filleſt the heauens and the earth, and leaueſt thou mie hart emptie and void? Seeing thou clotheſt the lilies of the field, g:ue'ſt meate to the little birds, and feedeſt the vvcormes of the earth, vvherefore doeſt thou forget me, vvhoe haue forgoten all o-thers for thie ſake? To late haue I knovven thee, o infinite goodnes! To late haue I loued thee, o bevvtie ſo auncient, and ſo nevv. VVooe to the time, that I loued thee not: vvooe to mee, ſince I knevv thee not. Blinde vvas I, that I ſavve thee not. Thou vvaſt vvithin me, and I vvent ſeeking thee abrode. But novv, although I haue found thee late, ſuffer not, o lord, for thie diuine mercie, that I euer leaue thee.

And beca ſe one of the things, vvhich moſt pleaſeth thee, and moſt vvoundeth thy hart,

hart, is that a man haue eys vvherevvith to behold thee, giue me, o lord, thoſe eys, vvith vvhich I maie ſee thee; to vvit, eyes ſimple of a doue; eyes chaſt and ſhamefaſt; eyes humble and louing; eyes deuout, and geuen to teares; eyes attentiue, & diſcreete to knovv thy vvill, and fulfil the ſame; that vvhen I looke vppon thee vvith theſe eyes, I may be ſeene of thee vvith thoſe eyes, vvith vvhich thou diddeſt vievv S. Peeter, vvhen thou madeſt him to bevvaile his ſinne; vvith vvhich thou dideſt behold that prodigal child, vvhen thou receauedſt him, & gaueſt him a kiſſe, of peace; vvith vvhich thou dideſt behould the publicane, vvhen he durſt not lift vp his eyes to heauen; vvith vvhich thou diddeſt behold Marie Magdalen, vvhen ſhe vvaſhed thy feete vvith the teares of her eyes; finallie vvith thoſe eyes, vvith vvhich thou dideſt behold the ſpouſe in the Canticles, vvhen thou ſaideſt vnto her. *Hovv bevvtiful art thou, o mie dearling, hovv bevvtiful art thou? Thie eyes ar as the eyes of doues;* Cantic. 4. 1. that pleaſing thee vvith the eyes and beutie of mie ſovvle, thou giue them thoſe pledges of vertues and graces, vvith vvhich they maie appeare alvvaies faire, and bevvtiful in thie preſence.

O moſt high, moſt merciful, moſt gracious

Trinitie the father, the ſonne and the holy Ghoſt, one onlie true God, teach me, direct me, and help me, O lord, in al things. O almightie father, for the greatnes of thy infinite povver faſten, & eſtabliſh my memorie vppon thee, and fill the ſame vvith holie and deuout deſires. O moſt holie Sonne, for thy euerlaſting vviſdom clarifie, and illuminate my vnderſtanding, and bevvtifie the ſame vvith knovvledge of the higheſt veritie, and of mine ovvne extreme baſenes. O holie Ghoſt, the loue of the father and the ſonne, for thy incõprehenſible goodnes ground in me thy vvill, and kindle the ſame vvith ſo great fiar of loue, that no vvaters maie be able to quenche it. O moſt bleſſed Trinitie, my onlie God, and al my good! o that I vvere able to praiſe thee, and loue thee, as all the angels doe praiſe and loue thee! O that I had in me the loue of all the creatures in the vvoorld, vvith hovv good a vvil vvould I afford it thee, and povvre it out into thee? albeit neither this vvere ſufficient to loue thee in ſuch vviſe, as thou deſerueſt. Thou onlie canſt loue thy ſelf vvoorthilie, and vvoorthilie praiſe thy ſelf; becauſe thou alone doeſt comprehende thy incomprehenſible goodnes, and ſo thou onlie canſt loue the ſame as it deſerueth: ſo

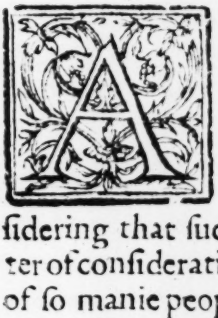
that

that onlie in that diuine breſt of thy moſt gracious maieſtie, the iuſtice and lavve of true loue is entirelie obſerued.

O virgin Marie! virgin Marie! virgin Marie! moſt holie virgin, mother of God, Queene of heauen, ladie of the vvhole vvoorld, veſtrie of the holie Ghoſt, lilie of puritie, roſe of patience, paradiſe of delites, mirrour of chaſtitie, patterne of innocencie, praie for me poore baniſhed creature and pilgrime, and make me partaker of thy moſt aboundant charitie. O al ye happie Saincts, and ye other bleſſed ſpirites, that dooe ſo burne in the loue of youre Creator, and in particular ye Seraphines, vvhoe enflame the heauens, and the earthe vvith your loue, abandon not this my poore and miſerable hart, but rather purge the ſame, as the lippes of Eſaie, from al ſort of ſinne, and burne it vvith the flame of your moſt feruent loue, that it maie loue this onlie lord, ſeeke him onlie, make his abode and repoſe in him onlie, and this for euer and euer. Amen.

OF CERTAINE ADVISES, VVHICH ar to be obſerued in this holie exerciſe.

CHAP. XI.



LL that vvhich hitherto hath ben ſaid, ſerueth to yeeld vs matter of conſideration, vvhich is one of the principall partes of this ſpiritual affaire, conſidering that ſuch, as haue ſufficient matter of conſideration, be but the leſt number of ſo manie people; & ſo for vvant of matter, vvhereupon to meditate, manie there be, that abandon this kinde of exerciſe. Novv vve vvil ſet dovvne breefelie ſomvvhat touching the manner, and forme vvhich in it maie be obſerued. And albeit the cheefe maiſter of this vvoork, be the holie Ghoſt, yet experience hath tavvght vs, that ſom aduiſes be requiſite and neceſſarie in this part: becauſe the vvaie to goe tovvards God is hard, & hath neede of a guide, vvithout vvhich very manie goe long time loſt and a ſtray.

The firſt aduiſe.

LET then the firſt aduiſe be this, that vvhen ve ſet our ſelues to conſider anie of the a foreſaide things, in theire times and exerciſes appointed, vve muſt not ſo binde our ſelues vnto it, that vve eſteeme it ill donne, to goe from that to ſom other thing, vvhen vve finde therein more deuotion, more taſt, and more profit. For as in concluſion al this ſerueth for deuotion, ſo that vvhich maketh moſt to this purpoſe, is to be taken for the beſt. Hovvbeit a man ought not to dooe this vppon verie light occaſions, but vvhen he perceiueth euident commoditie to com thereby.

The ſecond aduiſe.

THE ſecond aduiſe is, that a man labour to eſchevv, in this exerciſe, ſuperfluous ſpeculation of the vnderſtanding, and procure to handle this affaire rather vvith affections, and feelings of the vvil, then vvith diſcourſes and ſpeculations of the vvitte. VVherefore they vndovvtedlie take not the right courſe, vvhoe in time of praier, giue them ſelues to meditate vppon diuine mi-

ſteries, in ſuch vviſe, as yf they ſtudied to preache them: vvhich manner is rather to make oure ſpirite to vvander more abrode, then to recollect it; and to goe more out of it ſelf, then to be in it ſelf. Therefore vvhoe mindeth to dooe vvel in this matter, let him com vvith the hart as it vvere of an old vvoman ignorant, and humble, and rather vvith a vvil diſpoſed and prepared to feele, and to be affected tovvards the thinges of God, then vvith an vnderſtanding purified, and attentiue to ſearch and examine them; becauſe this is a thing proper to thoſe, that ſtudie to get knovvledge, and not to thoſe, that praie and thinke vppon God, thereby to lament and moorne.

The third aduiſe.

THE former aduiſe teacheth vs hovv vve ought to quiet our vnderſtanding, and commit al this buſines to oure vvil; but this preſent aduiſe preſcribeth boundes, and limites to the ſame vvil, that it be not to exceſsiue, nor to vehement in her exerciſe. VVherefore it is to be vnderſtoode, that the deuotiō vvhich vve ſeeke to obteine, is not a thing that may be goten by force of armes (as ſom parſons think, vvhoe by eccesſiue

ſighings, and enforced ſobbings, procure to vvring out teares and compaſsion, vvhen they think vppon the paſsion of our Sauiour) for ſuch force drieth vp the hart, and maketh the ſame more vnable to receaue our lords viſitation, as Caſsianus affirmeth. Moreouer, thoſe things ar vvont to preiudice, and hurt the health of the bodie, yea ſomtimes they leaue the ſovvle ſo aſtonied, and agaſt by reaſon of the litell taſt ſhe hath there receaued, that ſheis loth to returne againe to this exerciſe, as to a thing, vvhich ſhe hath tryed by experience to haue ben verie paineful, and irckſome vnto her.

Let a man therefore content him ſelfe, vvith doing ſincerelie vvhat lieth in him, that is, that he eſteeme him ſelf to be preſent at that, vvhich our Sauiour hath ſuffered, beholding (vvith a ſincere and quiet eye, vvith a tender and compaſsionate hart, & prepared for vvhat ſoeuer feeling it ſhall pleaſe our lord to giue him) that vvhich he ſuffered for him, and ſo diſpoſe him ſelf rather to receiue ſuch affections, as the mercie of God ſhall aford him, then to vvring them out vvith teares. And vvhen he hath donne this, let him not vexe him ſelf anie more for anie other thing, though

it be not graunted him as he deſireth.

The fourthe aduiſe.

OF all theſe aduiſes a foreſaid, vve maie gather vvhat manner of attention vve ought to haue in praier, for that in this exerciſe, it is cheefelie expedient, to haue our hart not heauie, nor dul, but liuelie, attent, and lifted vp on high. But as it is heere neceſſarie on the one ſide, to haue attention and recollection of hart, ſo it behoueth on the other ſide, that this attention be tempered and moderated, that it neither hurt our health, nor hinder oure deuotion. For ſom there be, that doe vvearie theire head vvith over much violence, vvhich they vſe to be attentiue vnto thoſe things, vvherevppon they meditate, as vve haue ſaid before. And againe there be others, vvhoe to auoide this inconuenience, ar in theire meditation verie ſlack and negligent, and verie eaſie to be caried avvay vvith euerie vvinde. Novv to eſchevv theſe tvvo extremities, it is expedient that vve vſe ſuch a meane, that vve dooe neither vvith ouermuch attention vvearie our head, nor vvith to much careleſnes and negligence ſuffer our thoughts to goe vvandering vvhither ſoeuer they vvil.

So

So that like as vve are vvont to ſaie to him that rideth vppon a frovvard kicking horſe, that he hold the reines of his bridle as he ought, that is neither to hard, neither to ſlacke, that the horſe neither runne backvvard, nor runne to headiong forvvard: euen ſo muſt vve endeuoure that our attention in our praier be moderate, not forced vvith carefulnes, nor vvith violent labour and traueil.

But novv eſpecially vve muſt be vvel vvarie, that in the beginning of meditation vvee dooe not trouble, and vvearie our head vvith to much attention: for vvhen vvee doe ſo, our forces commonlie vvant vs to goe forvvards therein, as it happeneth to a traueller, vvhen he maketh to great haſt in going, at the beginning of his iourneye.

The fifte aduiſe.

BVT among al theſe aduiſes the principalleſt is, that he that praieth be not diſmaied, nor geue ouer his exerciſe, vvhen he feeleth not foorthvvith that ſvveetenes of deuotion, vvhich he deſireth. It is requiſite to expect the cõming of our lord, vvith longanimitie and perſeuerance; for that it greatlie appertaineth to the glorie of his maie-

maieſtie, to the baſenes of our condition, and to the importance of the affaire vvhich vve haue in hand, that oftentimes vve attend, and vvatche at the gates of his ſacred palaice.

Nevv, vvhen thou haſt after this ſort expected for a certaine time, in caſe our lord ſhal then com vnto thee, giue him moſt hartie thankes for his comming; and yf it ſeeme vnto thee that he com not, humble thy ſelf then before him, and acknovvledge, that thou art not vvoorthie to receaue that thing, vvhich is not giuen thee; and be content that thou haſt there made a ſacrifice of thy ſelf, denied thine ovvne vvil, crucified thy appetite, ſtriued vvith thy ſelf, & donne at the leaſt vvhat thou couldeſt of thine ovvne part.

And in caſe thou haue not adored our lord vvith ſenſible adoration, according to thy deſire, it is ſufficient that thou haſt adored him in ſpirite and in truth, according as his vvil is to be adored. And truſt me aſſuredlie, that this is the moſt daungerous paſſage of al this nauigation, and the place vvhere trevv deuoute perſons ar prooued & tried, and that yf thou eſcape vvel out of this daunger, thou ſhalt haue proſperous ſucceſſe in al the reſt.

The ſixte aduiſe.

THIS aduiſe is not much differing from the a foreſaid, nor of leſſe neceſſitie then it; and it is, that the ſeruante of God dooe not contenthim ſelf, vvith vvhat ſoeuer little taſt he findeth in his p aier, as ſome vſe to dooe, vvhoe vvhen they ſhe d a feavve teares, or feele a little tenderues of hart, perſvvade them ſelues, that then they haue accompliſhed and performed theire exerciſe But this is not enough for the obteining of that thing, vvhich heere vve ſeeke for. For like as a little devv or ſp inkling of vvater, is not ſufficient to cauſe the earth to bring forth fruite (vvhich doth no more but onlie alay the duſt, and vvet the vppermoſt parte of the grovvnd) but it is needeful to haue ſo much vvater, that it maie enter into the innermoſt part of the earth, & there ſoke, and vvater through the ſame: euen ſo is it requiſite to haue here abūdance of this devv, and vvater of heauen, to bring foorth the fruite of good vvoorkes.

And therefore vve ar counſeled, not without great reaſon, that vve take as long time for this holie exerciſe, as vve maie. And better it is to haue one long time for the ſame, then tvvo ſhort times: for yf the time be ſhort, al is ſpent almoſt in ſetling

ling the imagination, and in quieting the minde: and then vvhen vve haue quieted the ſame, vve riſe from our exerciſe, euen vvhen vve ſhould begin it. And deſcending more in particular to limite this time, I am of opinion, that vvhat ſoeuer is leſſe than one hovvre and a halfe, or tvvo hovvres, is to ſhort a time for praier: becauſe that oftentimes there is ſpent more than halfe an hovver, in tempering our inſtrument, that is, as I ſaid before, in quieting our imagination: and ſo al the reſt of the time is requiſite for the enioying of the fruite of praier. True it is, that vvhen vve goe to this exerciſe of praier, after ſom other holie exerciſes, our hart is then better diſpoſed for this affaire; and ſo, like drie vvoode, is verie apte to conceiue more quicklie in it ſelf this heauenlie fiar.

Likevviſe earlie in the morning our meditation may be the longer, becauſe then our hart is much better diſpoſed for this exerciſe, then at anie other time. Hovvbeit in caſe that a man haue little time, by reaſon of his manifolde buſines, yet let him not omit to offer vp his mite vvith the poore vvidovve in the temple: for yf he faile not of his devvtie herein, throvvghe his ovvne negligence, he that prouideth for all

foral creatures according to their neceſsitie, vvil not vvant to prouide likevviſe for him.

The ſeuenth aduiſe.

ACording vnto this foreſaide aduiſe, vve vvil giue an other verie like, vvich is; that vvhen oure ſovvle is viſited either in praier, or out of praier, vvith anie ſpeciall viſitation of our Lord, vve ſuffer it not to paſſe avvaie in vaine, but take the commoditie and benifite of that occaſion, that is offered vnto vs. For certaine it is, that vvith this vvinde, a man ſhall ſaile more in one hovver, than vvithout it in manie daies.

And ſo vve reade that the holie father S. Francis did, of vvhome S. Bonauenture vvriteth, that he had ſuch a ſpeciall care in this point, that in caſe our lord did viſite him vvith anie ſpeciall viſitation, vvhile he vvas traueiling by the vvaie, he cauſed his companions to goe before, and he ſtaied alone behinde, vntil he had made an end of chevving, and digeſting that ſvveete morſel, vvhich vvas there ſent vnto him from heauen. VVhoſoeuer they be that dooe not ſoe, ar vvont cõmonlie to be chaſtiſed vvith this puniſhmẽt, that they e find not almightie God, vvhen they ſeeke him; becauſe he found not them, vvhen he ſought for them.

THE SECOND PART OF THIS FIRST TREATISE,

VVHICH SPEAKETH OF deuotion.

VVHAT THING DEVOtion is.

CHAP. I.

THE greatest labour, that such persons endure as gene them selus to praier, is the vvant of deuotion, vvhich oftentimes they feele in the same; for vvhen this faileth not, there is nothing more sweete, nor easie then to praie. For this cause seeing vve haue alredie treated of the matter of praier, and of the manner vvhich maie be obserued therein; it shall be expedient that vve treate novv of such things, as help and furthervs to deuotion, and also of those that hindervs, and of the temptations vvhich be most common to deuout persons, and of certaine aduises, vvhich

vvhich be verie neceſſarie for this exerciſe. But firſt it ſhal be much to the purpoſe, to declare vvhat thing deuotion is, that ſo vve maie vnderſtand before, hovv great a ievvel that is, for vvhich vvee traueill.

Saint Thomas ſaieth that deuotion is a certaine vertue, vvhich maketh a man quicke and readie to al vertue, and vvaketh him, and diſpoſeth him to doe good vvoorks vvith facilitie and eaſines. VVhich definition of deuotion, ſhevveth manifeſtlie the great neceſſitie and profit of this vertue, becauſe in the ſame is conteined much more, then manie can thinke of. VVherefore it is to be vnderſtoode, that the greateſt hinderance vvhich vve haue to liue vvel, is the corruption of our nature, vvhich came vnto vs by ſinne, from vvhich procedeth a great inclination that vve haue to dooe yll. And theſe tvvo things make the vvaie of vertue difficultous, and hard vnto vs, vvhere as vertue, of her ovvne nature, is the moſt ſvveete, bevvtiful, and amiable thing that is in the vvorld.

Novv againſt this difficultie and heauines, the diuine vviſdome of almightie God hath prouided a moſt fit, and conuenient remedie, to vvit the vertue and ayde of deuotion. For euen as the north-vvinde ſcattereth

tereth and diſſolueth the clovvdes, and leaueth the aire bright and cleare; ſo true deuotion ſhaketh of from our ſovvle al this heauines and difficultie, and leaueth her aftervvards diſpoſed, and redie to dooe al good: becauſe this vertue is in ſuch manner vertue, that it is alſo a ſpeciall gift of the holie gheſt, a devv of heauen, a ſuccour & viſitation of God, obtained by the meanes of praier, vvhoſe condition is to fight againſt this difficultie, to ſhift of this ſluggiſhnes, to giue this readines, to illuminate the vnderſtanding, to force the vvill, to kindle the loue of God, to quenche the flames of yll deſires, to breede lothſomnes of the vvoorld, and hatred of ſinne, and then to giue a man nevv feruor, a nevv ſpirite, a nevv force, & breath to dooe good vvorks.

Iudic. 16. In ſuch ſorte that like as Sampſon, vvhen he had his haire, had more ſtrength then all the men of the vvoorld, and vvhen he had his haire cut of, became feeble and vveake, as other men ar: ſo is alſo the ſovvle of a Chriſtian man paſſing ſtrong, vvhen he hath deuotion, but vvhen deuotion faileth, ſhe becommeth exceding vveake. And ſo this is the greateſt commendation that maie be giuen to this vertue, that ſhe being but onlie one, is as it vvere a prick and ſpurre to all

to all others. And therefore vvhoeſoeuer earneſtlie deſireth to vvalke in the vvaie of vertues, let him not goe vvithout theſe ſpurres; for he ſhal neuer be able, vvithout them, to get his euill beaſt out of the mire.

Of that vvhich hath ben ſaide, it ſeemeth manifeſt, vvhat thing true and ſubſtantial deuotion is. For in deede deuotion is not that tendernes of hart, nor conſolation, vvhich thoſe dooe ſomtimes feele, that exerciſe praier; but it is this readines, and corrage to dooe good vvoorks; vvhereof it often folovveth, that the one is found to be in vs, vvithout the other, vvhen it pleaſeth God to proue ſuch as be his. True it is, that this deuotion and readines, doth oftentimes merite and deſerue to haue that conſolation; as on the other ſide, the ſelfe ſame conſolation and ſpiritual guſt, increaſeth ſubſtantiall deuotion. And for this cauſe, the ſeruants of God maie vvith much reaſon deſire, and aſke theſe comfortes and conſolations, not for the ſvveetenes vvhich they feele in them, but in this reſpect, that they be cauſe of the increaſing of this deuotion, vvhich maketh vs ſo fit to vvoorke vvel, as the Pophet ſaith. *I haue runne* (o lord) *the vvaie of thy commandements, vvhen thou didſt enlarge my hart*, to vvit, vvith the comfort *Pſal.* 118. 32.

of thy conſolation, vvhich vvas cauſe of this my ſvviftnes. Novv, here vvee minde to treate of the meanes, by vvhich vve maie obteine this deuotion: and becauſe this vertue is the ſpurre of al other vertues, therefore to treate of the meanes, by vvhich deuotion is gotten, is to treate of the meanes, by vvhich vve obteine all other vertues.

OF NINE THINGS, VVHICH help vs greatlie to atteine vnto deuotion.

CHAP. II.

BVT novv, the things, vvhich help vs to obteine deuotion, be manie. For firſt, it maketh much to the purpoſe, to take theſe holie exerciſes verie earneſtlie & hartilie, vvith a determined, and reſolued mind to dooe all that, vvhich is neceſſarie for the obteining of ſo pretious a ievvel, be it neuer ſo difficultous or hard: for it is moſt certaine, that there is nothing of importance, vvhich hath not his difficultie: and ſo likevviſe it happeneth in this affaire, at the leſt to ſuch as be nouices and young beginners.

Second-

Secondlie, it helpeth alſo much to keepe the hart from all kinde of idle and vaine thoughts, from al ſtraunge affections and inordinate deſires, from all diſturbance, & paſſionate motions, for ſo much as it is euident, that eche one of theſe things letteth deuotion, and that it is no leſſe requiſite, to keepe the hart vvel tempered for praier, than to keepe an inſtrument vvil tuned for playing on it.

Thirdlie, it helpeth alſo greatlie, to keepe our ſenſes recollected, ſpeciallie our eyes, our eares, our tounge: becauſe that by our tounge vve poure out our hart, and by our eyes & eares, vve fill the ſame vvith diuers imaginations of things, vvhich trovvble the peace & quietnes of the ſovvle. VVherefore it is ſaide vvith great reaſon, that a man giuen to contemplation, muſt be deafe, blinde, and dumme, for that hovv much leſſe he is occupied in ovvtvvard affaires, the more ſhal he be recollected vvithin him ſelfe.

Fourhtlie, Solitarines helpeth alſo to deuotion, for ſo much as the ſame doeth not onlie take avvaie occaſions of diſtractions from our ſenſes, and from our hart the occaſions of ſinnes, but alſo it inuiteth a man to abide vvithin him ſelf, and to deale

vvith God, and vvith him ſelf alone, being moued thereunto through the opportunitie of the place, vvhich admitteth no other companie but this.

Fiftlie, ſomtimes the reading of ſpiritual and deuoute bookes helpeth much, becauſe they giue vs matter of conſideration, they recollect the hart, they avvaken deuotion, & make a man vvillinglie to think of that, vvhich hee found to be ſo ſvveete: and moreouer that is alvvaies repreſented to the memorie, that abounde th in the hart.

Sixtelie, it much helpeth to haue a continual memorie of almightie God, to be alvvaies in his preſence, and to vſe thoſe ſhorte praiers, vvhich S. Auguſtine calleth iaculatorie, or in manner of dartes, for that theſe praiers keepe the hovvſe of the hart, and maintaine the feruor of deuotion, as hath ben ſaide before: and ſo a man findeth him ſelf at al times readie, and in ordre to praie. This is one of the cheefeſt documents of ſpiritual life, and one of the greateſt remedies for ſuch, as haue not time, nor place to giue them ſelus to praier: and vvhoſoeuer ſhal haue alvvaies this care, he ſhal profit much in little time.

Seuenthlie, it helpeth to be continual, and to perſeuer in good exerciſes, at the times

times and places ordeined, eſpeciallie at night, or in the morning, vvhich be the times moſt conuenient for praier, as al holy ſcripture teacheth vs.

Eightlie, auſteritie and abſtinence of the bodie, ſober diet, lying hard, hearcloth, diſcipline or vvhipping, and ſuch like things help alſo much, becauſe al ſuch things, as they riſe out of deuotion, ſo likevviſe they avvaken, maintaine, and nurriſhe the roote from vvhence they firſt grevv, vvhich is deuotion.

Finally, the vvoorkes of mercie help much, becauſe they giue vs hope to preſent our ſelues before God; they accompanie oure praiers vvith oure ſeruice, ſo that oure praiers be not drie demaunds; and deſerue that the praier be mercifullie heard, vvhich proceedeth from a merciful hart.

OF NINE THINGS THAT hinder praier.

CHAP. III.

AS there be ſom things that help and further deuotion, ſo likevviſe ſom others there be that hinder the ſame, emongſt vvhich the firſt is our ſinnes,

not onlie thoſe that be mortal, but alſo venial ſinnes, becauſe theſe, albeit they dooe not extinguiſh charitie in vs, yet dooe they ſlack and make cold the feruor of Charitie, vvhich is as it vvere deuotion it ſelf; and therefore it is reaſon to auoide them vvith al care and diligence, yf not for that they dooe vs harme, at the leſt becauſe they hinder vs from dooing good.

Secondlie, the remorſe of conſcience, vvhich proceedeth of the ſelf ſame ſinnes, is a great let, vvhen it is ouergreat, becauſe it maketh the ſovvle vnquiet, heauie, diſmaied, and vveake to dooe anie good exerciſe.

Thirdlie, vvhatſoeuer greefe or diſguſt of minde, or inordinate affliction doth alſo hinder; becauſe the taſt and ſvveetenes of a good conſcience, and of ſpiritual comfort, can not ſtand together vvith ſuch things.

Fourthlie, too manie cares ar a great let, vvhich be thoſe flies of Egypt, that diſquiet our ſoule, and doe not ſuffer her to take that ſpiritual ſleepe, vvhich is vvont to be taken in praier, but there, more then at anie other time, dooe diſturbe her, and turne her from her exerciſe.

Fiftlie, ouermanie affaires be alſo a great hinderance, for that they take avvaie the time,

time, and choke the ſpirite, and ſo leaue a man vvithout hart, to attend to almightie God.

Sixtlie, pleaſures and ſenſual conſolations dooe likevviſe hinder, becauſe they make ſpiritual exerciſes to ſeeme vnſauerie. And moreouer, he that is much delited vvith the conſolations of the vvoorld, deſerueth not thoſe of the holy Ghoſt, as S. Bernard ſaith.

Seuenthlie, the pleaſure in too much eating & drinking, & much more in ſumptuous bankets, ar no ſmal let, becauſe theſe be an euil diſpoſition for ſpiritual exerciſes, & holy vigils; for vvhen the bodie is heauie and charged vvith too much meate; the ſovvle is verie yl diſpoſed to flie on high.

Eightlie, the vice of curioſitie, as vvel of our ſenſes, as of our vnderſtanding, that is, a deſire to heare, ſee, and vnderſtand nouelties, is alſo a hinderance, becauſe al theſe things robbe time, diſquiet the ſovvle, and diſtract her diuers vvaies, and ſo be a let to deuotion.

Finallie, the interruption and breaking of theſe holy exerciſes, is an other hinderance, I meane, vvhen they be not left for ſom holy cauſe, or iuſt neceſsitie, for ſomuch as the ſpirite of deuotion is verie delicate,

vvhich, vvhen it is once departed either it turneth no more, or at the leſt vvith great difficultie. And therfore, euen as young plantes require theire ordinarie vvatering, vvhich yf they vvant, they forthvvith fade and drie vp, ſo likevviſe falleth it out in deuotion, vvhen it vvanteth the vvatering of deuout conſideration.

Al this hath ben here ſpoken of ſo breefly, to the end it might better be kept in memorie; the declaration vvhereof, euerie one, that vvil, maie ſee by practiſe and long evperience.

OF THE MOST COMMON TENtations, vvhich be vvont to vvearie ſuch as geue them ſelues to praier, and of theire remedies.

CHAP. IV.

IT ſhal not be amiſſe novv to treate of the tentations, moſt common to ſuch perſons, as geue them ſelus to praier, and of theire remedies; vvhich tentations be for the moſt part theſe that folovve. The vvant of ſpiritual conſolations. The vvarre of importunate thoughts. The thoughts of blaſ-

of blaſphemie and infidelitie. The miſtruſt of going forvvard. The preſumption of hauing greatelie profited. Theſe be the moſt common tentations that ar in this vaie, the remedies of vvhich be thoſe that folovve.

The firſt remedie, againſt vvant of ſpiritual conſolations.

FIRST, the remedie for him that vvanteth ſpiritual conſolations, is, that for this he leaue not the exerciſe of his accuſtomed praier, although it ſeeme vnto him vnſauourie, and of ſmal fruite, but rather put him ſelf in the preſence of almightie God, as guiltie and culpable, and examining his conſcience, ſerche vvhither peraduenture he loſt this fauour through his ovvne fault: and praie our lord vvith greate confidence that he pardon him, and ſhevv him the inestimable riches of his patience and mercie, in ſuffering and forgeuing one, that can doe nothing els but offend him.

In this faſhion ſhal he dravv profit of his drynes, taking occaſion to humble him ſelf the more, vvhen he ſeeth hovv much he offendeth, and to loue God the more, conſidering hovv much he forgiueth him. And albeit

albeit he find not taſt in theſe exerciſes, let him not forſake them; becauſe it is not requiſite that that thing be alvvaies ſauourous, vvhich muſt be profitable: at the leſt vviſe this vve finde by experience, that as often as a man perſeuereth in praier, vvith ſome litel attention and care, dooing in this the beſt that he is able, at the end he commeth from thence comforted and ioyful, vvhen he ſeeth, that of his part, he did vvhat laie in him. It is not much to continue much in praier, vvhen there is much conſolation: Much it is, that vvhen there is ſmal deuotion, our praier then be much, and much more the humilitie, and patience, and perſeuerance in dooing vvel.

It is alſo requiſite at ſuch times, to behaue our ſelues vvith more ſollicitude and carefulnes, then at other times, vvatching vpon the gard of our ſelues, and examining vvith good attention our thoughts, vvoords and deedes. For ſeeing that in this time vve vvant ſpiritual ioie and comfort, vvhich is the principal oare to rovve in this nauigation, it is needeful to ſupplie vvith care and diligence, that vvhich vvanteth of grace. And vvhen thou ſeeſt thy ſelf in this caſe, thou muſt make accoumpt (as S. Bernard ſaith) that the vvatches that guarded thee,

thee, ar aſleepe, & that the vvalles that defended thee, ar fallen dovvne. And therfore al hope of thy ſaluation conſiſteth novv in vveapons, ſeeing that the vvalls can no more defend thee, but the ſvvoord and dexteritie in fighting. O hovv greate is the glorie of the ſovvle, that fighteth in this ſort, that vvithout a ſhield, defendeth her ſelf, vvithout vveapons, fighteth, vvithout ſtrength, is ſtrong, and finding her ſelf alone in the combat, taketh courage and a good hart for her companions?

This is the principal tovvch-ſtone, vvith vvhich the fineneſ of frinds is vvoont to be proued, vvhether they be true or noe.

The ſecond remedie, againſt importunate thoughts.

AGAINST the tentation of importunate thoughts, vvhich ar vvoont to moleſt vs in the time of praier, the remedie is to fight againſt them manfullie, and vvith perſeuerance, albeit this reſiſtance muſt not be vvith too much labour, and anxietie of ſpirite, becauſe this affaire conſiſteth not ſo much in force, as it doth in grace and humilitie. And therefore, vvhen a man findeth him ſelf in this ſort, he ought

ought, vvithout anxietie (becauſe this is no fault, or els verie light) to turne him ſelf to God, and vvith al humilitie and deuotion ſay to him in this manner.

Thou ſeeſt heere, o lord, vvhat a one I am; and vvhat could be expected of this dungehill, but ſuch euil ſent? vvhat could be looked for of this ground, vvhich thou hadſt curſed, but thiſtles & brambles! This is the fruite vvhich it can yeeld, if thou, O lord, make it not cleane. And hauing ſaid thus, let him turne to goe forvvards, as he had begonne, and looke vvith patience for the viſitation of our lord, vvhich neuer vvanteth to thoſe that be humble. But yf notvvithſtanding all this, theſe thoughts vnquiet thee, and thou neuertheles vvith perſeuerance dooe reſiſt them, and dooe vvhat lieth in thee, thou muſt think for certaine, that thou ſhalt vvinne much more by this manner of reſiſtance, then yf thou diddeſt enioie God vvith all contentment.

The third remedie againſt tentations of blaſphemie.

FOR remedie of tentation of blaſphemie, it is to be noted, that as noe kind of ten-

oftentation is more combreſom then this, ſo none is leſſe dangerous; & ſo the remedie is to make no account of theſe tentations, for ſo much as ſinne conſiſteth not in feeling of anie thing, but in conſenting thereunto, and in taking pleaſure of it, vvhich heere vve ſee is not, but rather the contrarie, & therefore this may rather be called a paine then a fault: becauſe the farther of that a man is, to receaue ioy of theſe tentations, the farther of alſo he is, to commit anie fault in them. And therfore the remedie, as I ſaid, is to make no accoumpt of them, neither to feare them: for vvhen vve haue to much feare of them, the feare itſelf avvakeneth them & ſtirreth them vp.

The fourth remedie againſt tentations of Infidelitie.

AGAINST tentations of Infidelitie the remedie is, that a man calling to minde on th'one ſide his ovvne baſenes, & on th'other the greatenes of almightie God, he think of that vvhich God hath commaunded him, and be not curious in ſearching his vvoorks, forаſmuch as vve ſee, that manie of them exceede our vnderſtanding. And therefore he, that deſireth to enter

enter into this ſanctuarie of Gods vvoorks, muſt enter vvith much humilitie and reuerence, & carie vvith him the eys of a ſimple doue, not of a malitious ſerpent; and the hart of an hũble ſcholler, not of a raſh iudge. Let him becom as a little child, for to ſuch God doth reuele his ſecretes. Let him not be careful to knovv the *vvherefore*, that is the reaſon of Gods vvoorks; let him ſhut the ey of his vnderſtanding, and haue open onlie the ey of faith, becauſe this is the inſtrument, vvith vvhich vve ought to feele the vvoorks of God. To knovv the vvoorks of men, the ey of humane vnderſtanding and vviſdom, is in deede very good, but to vnderſtand the vvoorks of God, there is nothing more improportionate then is that eye. And becauſe this tentation is ordinarilie very noiſome, therefore the remedie of it, is the ſame of the former tentation, vvhich is, not to eſteeme of it, for ſomuch as this tentation is rather a paine, then a fault, for in that thing there can be no fault, in vvhich the vvil taketh no pleaſure, but is contrarie vnto it, as before hath ben declared.

The

The firſt remedie, againſt tentations of diffidence and preſumption.

AGAINST the tentations of diffidence and preſumption, vvhich be cõtrarie vices, it behoueth vs to haue diuers remedies. For diffidence or miſtruſt the remedie is to conſider, that this gift of praier is not to be obteined, onlie by thine ovvne ſtrength and force, but by the grace of God, vvhich is gotten ſo much the ſooner, by hovv much a man more miſtruſteth his ovvne propre forces, and truſteth onlie in the goodnes of God, by vvhich all things are poſſible.

For preſumption the remedie is to conſider, that there is no more euident token, that a man is far of from all goodnes, then to thinke that he is verie neere it. Behold thy ſelf alſo, as in a glaſſe, in the life of thoſe that be Saincts, and of other excellent and vertuous perſons, that yet liue in this vvoorld, and thou ſhalt eaſilie ſee, that in compariſon of them, thou art no other then a little dvvarfe, in compariſon of a mightie greate giant; and ſo yf thou be not ſenſeles thou vvilt not preſume of thy ſelf.

The

The ſixt remedie, againſt exceſſiue deſire of ſpirituall taſt and conſolation; and againſt the contempt of ſuch as haue them not.

AN other tentation is, an ouergreedie deſire to haue conſolations and ſpirituall feelings; and a contempt of others, that haue them not. And ſo for remedie of this tentation, I mind to ſet dovvne, vvhat end euerie one ought to haue in theſe ſpirituall exercíſes. To vvhich purpoſe it is to be knovvn, that foraſmuch as this communication vvith God is ſo ſvveete and delectable, as the vviſeman ſaith, herehence it riſeth that manie perſons dravven by the force of this vvoonderful ſvveetenes, vvhich is far ſurpaſsing vvhatſoeuer can be ſaid of it, com by this meanes to God, & giue them ſelues to ſpirituall exercíſes, as vvel of reading, as alſo of praier, and often vſe of the Sacraments, for the greate taſt vvhich they feele in theſe things: in ſuch ſort, that the principal end, vvhich moueth them to this, is the deſire of this maruelous ſvveetenes. This in deede is a greate, and vniuerſal deceipt, vvherein manie fal: forvvhereas the principal, and cheefe end of al our vvoorks, ought to be to loue and ſeeke almighrie God, this is ra-

is rather to loue, and ſeeke a mans ovvne ſelf, to vvit his ovvne taſt and contentement, then God.

And that vvhich is more, of this deceipt there folovveth an other, no leſſe then it, vvhich is, that a man iudgeth of him ſelf and others, according to theſe guſtes and feelings, and eſteemeth that euerie one hath ſo much leſſe, or more perfection, hovv much more, or leſſe guſt he hath of God, vvhich is an exceeding great deceipt.

Novv, againſt theſe tvvo deceipts, let this aduiſe and general rule be obſerued, to vvit, that euerie one knovv and vnderſtand, that the end of al theſe exerciſes, and of al ſpiritual lyfe, is the obedience of Gods commaundements, and the fulfilling of his diuine vvil and pleaſure, for the vvhich it is neceſſarie, that our ovvne vvil die, to the end that ſo the vvil of God may liue and raigne in vs, ſeeing th'one is ſo contrarie to the other.

But for ſo much as ſo great a victorie, as this, can not be gotten vvithout great fauours, and comforts of God; therfore principallie it behoueth vs to exerciſe praier, that by it vve may obteine theſe fauours, and feele theſe comforts, and ſo bring this affaire to a good end. And in this ſort, and

to this effect vve may demaund, and procure thoſe pleaſures of praier, as vvé ſaid before, as Dauid demaunded them vvhen he ſaid. *Reſtore vnto me the gladnes of thy ſaluation, and confirme me vvith the principall ſpirite.* Pſalm. 51. 14.

Novv, according to this, a man maie eaſilie vnderſtand, vvhat ought to be th'end, that he muſt haue in theſe exerciſes; and heerehence likevviſe he ſhall knovv, by vvhat he muſt eſteeme, and meaſure as vvel his ovvne forvvardnes and profit, as alſo that of others; vvhich is, not by the feelings, that he hath receaued of God, but by that vvhich for Gods ſake he hath endured, as vvel in doing the vvill of God, as in denying his ovvne vvill. In ſo much that the Saincts ſaie right vvel, that the true prooſe of a man, is not the guſt of praier, but the patience of tribulation, the denying of him ſelf, and the fulfilling of the vvill of God, albeit for this end, as vvel praier greatlie helpeth, as alſo the feelings and conſolations that be geauen in the ſame.

Novv, conformablie to this, he that deſireth to ſee, hovv much he hath profited in this vvay of God, let him conſider, hovv much he grovveth euerie daie in invvard, and ovvtvvard humilitie; hovv he ſupporteth the iniuries, donne to him by others:

hovv

hovv he beareth other mens vveakenes; hovv he ſuccoreth the neceſſities of his neighbours; hovv he hath compaſſion, & is not offended at other mens defects; hovv he findeth him ſelf to hope in God in time of tribulation; hovv he ruleth his toung: hovv he keepeth his hart; hovv he dounceth his bodie, vvith all the appetites and ſenſes thereof; hovv he ſupporteth him ſelf in proſperities and aduerſities: hovv he helpeth and prouideth for him ſelf in all things, vvith maturitie and diſcretion. And aboue all this, let him conſider, yf he be dead to the loue of honor, of pleaſure, and of the vvoorld; and according to that, vvhich he hath profited in this, or diſprofited, ſo let him iudge him ſelf, and not according to that, vvhich he feeleth, or feeleth not of God. And therefore he ought alvvaies to haue an eye, and this alſo the cheefeſt, to mortification, and an other to praier, becauſe this verie ſame mortification, cannot be perfectlie obteined, but by the help of praier.

THE SECOND TREATISE OF VOCAL PRAIER.

OF THE VTILITIE AND neceſsitie of vocal praier.

CHAP. I.

LBEIT vocall praier be in deede of greate fruite, and profit at all times, and for all kind of ſtates and perſons, yet particularlie it ſerueth for ſuch, as dooe not geeue themſelus vvel to th'exerciſe of meditation, vvhereof vve haue vvriten in the former treatiſe. For to ſuch, as hath ben alredie ſaid, vocall praiers doe ſerue verie much, & more particularlie for thoſe, that dooe not vnderſtand laten. For vvhome this treatiſe ſhal ſerue as a deuocionarie, in vvhich they maie exerciſe and ſtirre vp their deuotion. And for this alſo, the doctrine of the former treatiſe maie ſerue, in vvhich thoſe things, arhandled, that help deuotion, and thoſe alſo,

alſo, that hinder the ſame; that by this meanes a man maie procure the one, and quite him ſelf of the others that be contrarie, and ſo vvith th'one and other treatiſe, further and augment his deuotion.

And after that he ſhall haue ſom daies cõtinued theſe praiers, yf he find conuenient time, he maie exerciſe him ſelf in mentall praier, that is in thoſe conſiderations, vvhich haue ben ſet dovvne in the meditations of the former treatiſe; that in this manner vve maie goe by little, and little mounting vp from that vvhich is eaſie, to that vvhich is more difficultous and hard.

This little preamble then preſuppoſed, vve vvil begin to laie dovvne heere certaine praiers, amongſt vvhich theſe ſeuen, that folovv, ſhall haue the firſt place, and eche of them ſerueth to obtaine ſom particular vertue, and grace of our lord, as by them ſhall appeere. And theſe ſeuen praiers maie be diuided, according to the ſeuen daies of the vveeke, that is, to eche daie his praier; and after that theſe be ended, a man maie exerciſe him ſelf in others, as his deuotion ſhall require.

A PREAMBLE TO THE PRAIERS that folovv, treating of the preparation, and mind, vvith vvhich they muſt be made.

CHAP. II.

Prou. 23. 1

WHEN thou ſhalt ſitte (ſaith the vviſe man) *to eate vvith a Prince, conſider diligenthe thoſe things, that ar ſet before thy face:* that thereby thou maiſt knovv vvhat thou oughteſt to prepare for thy parte. And conformablie to this document, let him that commeth to treate vvith almightie God in praier, firſt of al fixe his eys vppon our lord, vvith vvhome he goeth to treate, and conſider vvith greate attention, vvhat, and vvhoe he is; becauſe ſuch a one as he is, vvhome he repreſenteth to him ſelf, ſuch a hart & affects it behoueth that he haue tovvardshim. Let him then lift vp his eyes on high vvith al humilitie, and behold God ſitting in the throne of his maieſtie, aboue al vvhat ſoeuer is created, and let him conſider hovv this is he, vvhoe hath vvriteh *in his garment, and in his thigh, king of kings, and lord of lords*; & alſo hovv he is infinitelie perfect, beau-

Apocal. 19. 16.

beautifull, glorious, good, merciful, iuſt, terrible, and admirable; likevviſe hovv he is a moſt kind father, a moſt liberall benefactor, and a moſt gentell Redeemer and Sauiour. And after that he hath conſidered him in this ſorte, let him forthvvith think vvith vvhat vertues, and affects he ought of his part to be anſvverable to theſe titles; and he ſhall find, that for aſmuch as he is God, he deſerueth to be adored; becauſe he is infinitelie perfect and glorious, to be praiſed; becauſe he is good and beautiful, to be beloued; becauſe he is terrible and iuſt, to be feared; becauſe he is lord and king of all things, to be obeyed; in reſpect of his benifits, he deſerueth infinite benedictions, and thanks; becauſe he is our Creator and Redeemer, he deſerueth that vve offer him al that vve ar, ſeeing all is his: and becauſe he is our helper and Sauiour, it behoueth that of him onlie vve ſeeke remedie for all our neceſsities.

Theſe and ſuch other like actes of vertues, ovveth a reaſonable Creature to thoſe titles, and greatenes of his Creator. Theſe be the vertues, and theſe the affects, vvith vvhich vve muſt of our part be anſvverable, and honour this lord, vvhoe as he is all things, ſo vvill he be vvorſhipped and reſ-

pected vvith all theſe affects and feelings; vvhich, although they be vertuallie exerciſed, and found in all thoſe vvoorks, vvhich be donne for his loue, yet more excellentlie they be exerciſed in praier.

And this is one of the greateſt prerogatiues that praier hath, being made as it ought to be, that in the ſame be found the acts of all theſe moſt noble vertues, Faith, Hope, Charitie, Humilitie, Religion, Feare of God, and other ſuch, as vve ſhall euidentlie ſee in the praiers folovving, vvhich conteine all this; and therefore it behoueth, that they be greatlie eſteemed of, and exerciſed vvith much deuotion and repoſe of mind.

THE

THE FIRST PRAIER, FOR THE first daie of the vveeke, vvhich serueth to stirre vp in our sovvle a holie feare of God, by considering those things that induce vs thereunto.

CHAP. III.

F that publican of the ghostle, vvas not so bold as to lift vp his eys to heauen, but standing a far of, did strike his brest and said, *God be mercifal to me a sinner:* and yf that holy vvoman a sinner, vvas not so hardy as to present her self before the face of our lord, but going behind him, did cast her self dovvne at his feete, and vvith the teares of her eys, obteined pardon of her sinnes; and yf the holie Patriarch Abraham, desyring to speake vnto thee, said, *I vvil speake vnto my lord, albeit I be dust and ashes:* yf these, I saie, vvere so lovvlie & humble, vvhen they presented them selues before thy maiestie, being yet such persons as they vvere, vvhat shall one so poore & miserable a sinner, as I am, doe? vvhat shall durt and ashes dooe? vvhat shall the bottomles deepnes of all sinnes and miseries dooe?

Luc. 18. 13.

Luc. 7. 37.

Genes. 18. 27.

But

But becauſe I am not able, o lord, to obteine that feare and reuerence, vvhich is due vnto thy maieſtie, vvithout caſting mine eyes vppon the ſame; giue me leaue that I may be ſo bould as to lift vp mie bleare eyes, in ſuch ſort, that the brightneſſe of thy glorie, doe not daſel the vveakenes of my ſight. And for ſo much as the beginning of true vviſdome, is the feare of thy holy name, vvith this, o lord, haue I a deſire to beginne novv.

Giue me then grace, o my lord, my God, and vouchſafe to povvre into my ſoule the gift of feare, by the meanes of thy holy ſpirite; for vvithout it, al the conſiderations, that I am able to alleage heere, vvil little auaile me; becauſe to this feare thou didſt exhort vs, vvhen thou didſt ſaie. *Be not afraid of them that kill the body, and after this haue no more to doe. But I vvil ſhevv you vvhome ye ſhall feare: feare him vvhoe after he hath killed, hath povver to caſt into hel, yea I ſay to you, feare him.* This ſelf ſame the holie Church teacheth vs, vvhen ſhe ſaith. *Be not afraid in the preſence of nations. But adore and feare ye God in your harts, becauſe his Angel is vvith you to deliuer you.* Let my ſovvle then, o lord, and my hart feare thee, ſeeing in thee, vvhoe art al things, there is no les reaſon vvhere-

Luc. 12. 4

In feſto S. Michaelis.

vvherefore to feare thee, then to loue thee. For as thou art in deede infinitelie merciful, ſo art thou infinitelie iuſt; & as the vvoorks of thy mercie be innumerable, ſo be alſo the vvoorks of thy iuſtice, and, that vvhich is much more to be feared, the veſſels of vvrath be vvithout compariſon moe, then the veſſels of mercie; for ſomuch as thoſe that be damned, ar ſo manie; & thoſe that be ſaued, ſo fevve. Let me then, o lord, feare thee, for the greatnes of thy iuſtice, for the deepenes of thy iudgments, and for the highnes of thy maieſtie, for the immenſitie of thy greatnes, for the number of my ſinnes and offences, and aboue al, for the continual reſiſtance againſt thy holy inſpirations. Let me feare thee, and tremble before thee, before vvhoſe face the powvers doe tremble, the pillers of heauen, yea and al the vvhole compaſſe of the earth dooe quake. VVhoe then, O king of nations, vvil not feare thee? vvhoe vvil not tremble at thoſe vvoords, vvhich thou thy ſelf haſt ſpoken by thy Prophet. *Vvil you not then feare me, and before mee face vvil you not be ſorovvful? vvhoe haue ſet the ſands a bound to the ſea, and an eternal commaundement vvhich he ſhal not paſſe? and they ſhal be moued and ſhal not be able, and his vvaues ſhall ſvvelle, and ſhall not paſſe ouer it.* Ierem. 5. 22.

Yf then al the creatures of heauen & earth, doe in this manner obey and feare thee, for the greatnes of thie maieſtie, vvhat ſhall I doe, moſt vile ſinner, duſt and aſhes? yf the Angels tremble, vvhen they adore thee, and ſing thie praiſes, vvherefore doe not mie lippes and mie hart tremble, vvhen I am ſo bold as to doe this office? O miſerable vvretch that I am! hovv is mie ſovvle becom ſo hard? hovv ar the fountaines of mine eys dried vp, that they povvre not out abūdance of teares, vvhen the ſeruant ſpeaketh vvith his lord, the creature vvith his Creator, man vvith God, he that vvas made of ſlime and cley, vvith him that made al of nothing? more I vvould ſaie, but I am not able, becauſe I can not doe al that I deſire.

Pſal. 118. 120. *Thou,* o lord, *faſten vvith thie feare mie fleſh*; let mie hart reioice, that it may feare thy holy name.

Let me alſo feare thee, o lord, for the greatnes of thie iudgments, vvhich thou haſt ſhevved from the beginning of the vvoorld vntil this daie. A greate iudgment vvas the fall of that Angel, ſo principall and ſo beautifull. A greate iudgment vvas the fall of all mankind, for the fault committed by one. A greate iudgment vvas the puniſhment of the vvhole vvoorld, by the vvaters

Iſai. 14. *2. Petr.* 2. *Gen.* 3. *Gen.* 7.

vvaters of the diluge. A greate iudgment vvas the election of Iacob, & the reprobation of Esau; the forsaking of Iudas, and the vocation of S. Paul; the reprobation of the Ievves, and the election of the Gentiles; vvith other such like vvounders, vvhich dailie passe ouer mens heads and yet ar vnknovven to vs. And aboue al this, a most dreadfull iudgement it is, to see so manie nations vppon the face of the earth, to be in the countrey & shadovv of death, and in the darknes of infidelitie, going from one darknes to an other, and from temporal paines to eternal torments. Let me then feare thee, o lord, for the greatnes of these iudgments, seeing I knovv not, as yet, vvhither I shalbe one of these forsaken, or noe. For *yf the iust shall scarse be saued, the sinner and vvicked vvhere shall he appeare?* yf that innocent man Iob, trembled at the furie of thie vvrath, as at the violence of the sourging vvaues, hovv shal not he be afraid & tremble, that seeth him selfe so far off from this innocencie? yf the Prophet Ieremie trembled being sanctified in the vvombe, and found no corner vvere to hide him selfe, because he vvas full of the feare of thie anger, vvhat shall he dooe, that came from his mothers vvombe vvith sinne, and hath since

1. Petr. 4. 18.

ſince that time committed ſo manie, and ſo great ſinnes? Let me feare thee alſo, o lord, for the innumerable multitude of mie ſinnes, vvith vvhich I muſt appeare before thy iudgment, vvhen before thie face there ſhall com that burning fiar, and round about thee a boiſterous tempeſt; vvhen thou ſhalt aſſemble heauen and earth together, to iudge thy people. There, then, before ſo manie thovvſands of nations, ſhal be diſcouered my vvickednes; before ſo manie quiars of Angels, ſhal be diuulged my ſinnes, not onlie thoſe committed by vvoords and vvoorks, but thoſe alſo committed by thoughts. VVhere I ſhall haue as manie for my iudges, as haue gone before me by example of good vvoorkes; and ſo manie ſhall be vvitneſſes againſt me, as haue giuē me preſidents of vertues. And yet expecting this iudgment, I ceaſe not to giue bridell to my vices, but rather more & more I lie rotting, and corrupting in the dregges of my ſinnes; ſtil glutonie maketh me vile, pride maketh me vaine, couetouſnes maketh me niggeſh, enuie conſumeth me, murmuration teareth me in peeces, ambition puffeth me vp, anger trovvbleth me, lightnes of mīers drayveth me out of my ſelf, ſluggiſhnes benūmeth me, heauines caſteth me dovvne, and fauour

lifteth

liſteth me vp. Thou ſeeſt heere the companions, vvith vvhich I haue liued frō the daie of mie childhood, vntil this preſent time; theſe be the frinds, vvith vvhome I haue cōuerſed; theſe the maiſters, that I haue obeied; theſe the lords, vvhich I haue ſerued, *Enter not* therfore, o lord, *into iudgment vvith thy ſeruant, becauſe no man liuing ſhall be iuſtified before thee:* for vvhoe is he that ſhal be found iuſt, yf thou vvouldeſt iudge him vvithout pitie? for this then, o lord, proſtrating my ſelf at thy feete, vvith an humble and contrite ſpirite, I vvil vveepe vvith the Prophet, and ſaie. *Lord rebuke me not in thy furie; nor chaſten me in thy vvrath. Haue mercie vppon me, lord, becauſe I am vveake; heale me, lord, becauſe mie bones ar trovvbled. And mie ſovvle is verie much trovvbled; but thou, lord, hovv long? Be thou conuerted, lord, and deliuer my ſovvle; ſaue me for thy mercie. Becauſe there is none in death, that is mindful of thee; and in hel, vvhoe vvill confeſſe vnto thee? I haue laboured in my ſigh, I ſhall euerie night vvaſh mie bed; vvith my teares ſhall I vveat mie couche. Mine eye is troubled vvith furie, I am vvaxen old among al mine enimies.* Glorie be to the father, and to the ſonne, and to the holie ghoſt; As it vvas in the beginning, and novv, and euer, and vvoorld vvithout end. Amen. *Pſal. 142. 2.* *Pſalm. 6.*

THE

THE SECOND PRAIER, FOR THE second daie, of the praiſes of God.

CHAP. IIII.

N this exerciſe of feare and penance, it behoued me, o lord, to ſpend all mie life; ſeeing I haue ſo iuſt cauſe vvherefore to feare, and vvherfore to lament. Yet notvvithſtanding al this, as the greatnes of thie glorie obligeth vs, to vvoorſhip & reuerence thee; ſo likevviſe doth it binde vs to praiſe and glorifie thee, becauſe to thee onlie is due a hymne, and praiſe in Sion, thou being in deede, as thou art, a paſſing great deepenes of al perfections, and a maine ſea of vviſdom, of omnipotencie, of bevvtie, of riches, of greatnes, of ſvveetenes, of maieſtie; in vvhome be all the perfections, and bevvties of all creatures in heauen and in earth, and thoſe alſo all in the higheſt degree of perfection. In compariſon of vvhich, al bevvtie, is foulnes; all riches, al pouretie; al povver, is vveakenes; al vviſdom, is ignorance; all ſvveetenes, is bitternes; and finallie all, vvhatſoeuer vve ſee in heauen and in earth, is much les be-

fore

fore thee, then is a little candel, in comparison of the sunne.

Thou art vvithout deformitie, perfect; vvithout quantitie, great; vvithout qualitie, good; vvithout vveaknes, strong; vvithout place, al vvheresoeuer thou vvilt; in vertue, omnipotent; in goodnes, highest; in vvisdom, inestimable; in thy counsels, terrible; in thy iudgments, iust; in thy thoughts, most secreat; in thy vvoords, true; in thy vvoorks, holy; in thy mercies, abundant; vvith sinners, most patient; and vvith those that be penitent, most piriful. Therfore, o lord, for sitch a one I dooe confesse, and acknovvledge thee; for such a one I dooe praise thee, & glorifie thy holy name. Giue thou me light in my hart, and vvoords in my mouth, that my hart may think of thy glorie; and my mouth be ful of thy praises. But for somuch as *praise is not beautiful in the mouth of a sinner*, I requeest all the Angels of heauen, and al the creatures of the vvoorld, that they together vvith me praise thee, and supplie in this behalfe my faults; inuiting them to this, vvith that glorious canticle, vvhich those holy children did sing vnto thee, amiddest the flames of fier in the fornace of Babilon saying. *Blessed art thou, o lord god of our fathers, and praised, and superexalted*

Eccl. 15. 9.

Daniel. 3.

for euer. And bleſſed is the holie name of thie glorie, and praiſed, and ſuperexalted for euer. Bleſſed art thou in the holie temple of thie glorie, and ſuperpraiſed, and ſuperglorious for euer. Bleſſed art thou in the throne of thie kingdom, and ſuperpraiſed, and ſuperexaltcd for euer. Bleſſed art thou that beholdeſt the deapths, and ſitteſt vppon the Cherubines, and praiſed, and ſuperexalted for euer. Bleſſed art thou in the firmament of heauen, & praiſed, and glorious for euer. All the vvoorks of our lord, bleſſe our lord, praiſe and exalt him for euer. Angels of our lord, bleſſe our lord, praiſe and ſuperexalt him for euer. Heauens bleſſe our lord, praiſe and ſuperexalt him for euer. All vvaters that be aboue the heauens, bleſſe our lord, praiſe and ſuperexalt him for euer. All vertues of our lord, bleſſe our lord, praiſe and ſuperexalt him for euer. Sunne and moone bleſſe our lord, praiſe and ſuperexalt him for euer. Stars of heauen bleſſe our lord, praiſe and ſuperexalt him for euer. All raine and dewe bleſſe our lord, praiſe and ſuperexalt him for euer. Al ſpirits of God bleſſe our lord, praiſe and ſuperexalt him for euer. Fiar and heate bleſſe our lord praiſe and ſuperexalt him for euer. VVinter and ſommer bleſſe our lord, praiſe and ſuperexalt him for euer. Moiſtures and hore froſt bleſſe our lord, praiſe and ſuperexalt him for euer. Froſt and cold bleſſe our lord, praiſe and ſuperexalt him for euer. Yſe and ſnovve bleſſe our lord, praiſe and ſuperexalt him for euer. Nights & daies bleſſe our lord, praiſe

and

and ſuperexalt him for euer. Light and darknes bleſſe our lord, praiſe and ſuperexalt him for euer. Lightnings and clovvdes bleſſe our lord, praiſe and ſuperexalt him for euer. Let the earth bleſſe our lord, let it praiſe and ſuperexalt him for euer. Mountaines and hillocks bleſſe our lord, praiſe and ſuperexalt him for euer. All things that ſpring vppon the earth bleſſe our lord, praiſe and ſuperexalt him for euer. VVelles bleſſe our lord, praiſe & ſuperexalt him for euer. Seas & riuers bleſſe our lord, praiſe & ſuperexalt him for euer. VVhales, & all things that be moued in the vvaters, bleſſe our lord, praiſe and ſuperexalt him for euer. All byrds of the aire bleſſe our lord, praiſe and ſuperexalt him for euer. Children of men bleſſe our lord, praiſe & ſuperexalt him for euer. Let Iſrael bleſſe our lord, let him praiſe & ſuperexalt him for euer. Prieſts of our lord, bleſſe our lord, praiſe and ſuperexalt him for euer. Seruants of our lord, bleſſe our lord, praiſe and ſuperexalt him for euer. Spirites and ſovvles of iuſt men, bleſſe our lord, praiſe and ſuperexalt him for euer. Holie and humble of hart, bleſſe our lord, praiſe and ſuperexalt him for euer. Glorie be to the father, and to the ſonne, and to the holie ghoſt: as it vvas in the beginning, and novv, and euer, and vvoorld vvithout end, Amen.

THE THIRD PRAIER, FOR THE third daie, to giue thanks to God for his benifits.

CHAP. V.

LIKE-vvise giue thee thanks, o lord, for all the benifits & fauours, vvhich I haue receaued of thee, since the time that I vvas cõceiued, vntil this present daie, & for the loue, vvhich from al eternitie thou hast borne me, vvhen euen from the same, thou didst determine to create me, to redeeme me, to make me thine, & to giue me al that, vvhich hitherto thou hast geauen me, for somuch as al that I haue, or may hope to haue, is thine. Thine is my bodie, vvith al the parts and senses of the same; thine is my sovvle, vvith al her habilities and povvers; thine be al the hovvers and minutes, that hitherto I haue liued; thine is the streangth and health, vvhich thou hast geauen me; thine is heauen, and the earth vvhich susteineth me; thine is the sunne and the moone, the stars and the feelds, the fovvles and the fishes, the beasts and al other creatures, vvhich at thy commaundement serue me. Al this, o my lord, is thine, and

and for the ſame I geaue thee as manie thanks, as I am able to giue thee. Neuertheles, much greater thanks I yeeld thee, that thou thie ſelf haſt vouchſafed to becom mine, ſeeing that for my remedie, thou haſt offred and geauen all thie ſelf; in ſo much that for me thou vvaſt clothed vvith fleaſh; for me thou vvaſt borne in a ſtall; for me thou vvaſt reclined in a manger; for me thou vvaſt ſvvadled in poore cloutes; for me thou vvaſt circumciſed the eight daie: for me thou didſt flie into Egypt; for me thou vvaſt in ſo diuers ſorts tempted, perſecuted, ylvſed, ſcourged, crovvned vvith thornes, diſhonoured, iudged to death, and nailed vppon a croſſe; for me thou dideſt faſt, praie, vvatch, vveepe, and ſuffer the greateſt torments and outrages, that euer vvere ſuffered. For me thou didſt ordeine, and dreſſe the medicines of thy ſacraments, vvith the liquor of thie pretious blovvd, and principallie the cheefeſt of all the Sacraments, vvhich is that of thie moſt ſacred bodie (vvherein thou, o mie God, art conteined) for mie reparation, for mie maintenance, for mie ſtrength, for mie delices, for a pledge of mie hope, and for a teſtimonie of thie loue. For al this I yeeld thee as great, and as manie thanks as I can giue

thee, ſaying, from the bottom of mie hart,
Pſal. 102. vvith the Prophet Dauid, *Bleſſe o mie ſowle our lord, and al thoſe things that ar vvithin me, his holie name Bleſſe o mie ſovvle our lord, and forget not all his fauours. VVhoe hath pitie of all thy iniquities, and healeth all thy diſeaſes. VVhoe deliuereth from death thy life, vvhoe crovvneth the in mercie and compaſsions. VVhoe filleth thy deſire in goods, thy youth ſhal be renued as that of an eagle. Our lord is dooing mercie, and iudgment to all that ſuffer iniurie. He made his vvaies knovven to Moiſes, to the children of Iſrael his vvils. Our lord is merciful and pitiful, long-ſuffering, and verie merciful. He vvil not be angrie for euer, neither for euer vvil hee threaten. He hath not dealt vvith vs according to our ſinnes, neither according to our iniquities hath he revvarded vs. Becauſe according to the height of heauen from earth, hath he confirmed his mercie vppon thoſe that feare him. As far as the eaſt is diſtant from the vveaſt, hath he made far from vs our iniquities. Euen as a father hath compaſsion of his ſonnes, our lord hath had compaſsion of ſuch as feare him, becauſe he knovveth our vvoorkmanſhippe. He remembred that vve ar duſt; a man as the graſſe, ſo ar his daies, as the flouer of the filde, ſo ſhall he fade. Becauſe his ſpirite ſhall paſſe avvaie in him, and ſhall not remaine, and ſhall not knovve anie more his place. But the mercie of our lord from euer, and euen for*

euer

uer vppon thoſe that feare him. And his iuſtice vppon the ſonnes of ſonnes, to thoſe that keepe his teſtament. And ar mindfull of his cõmandements, to fulfil them. Our lord hath prepared his ſeate in heauen, and his kingdom ſhall ouerrule all. All Angels bleſſe our lord, that be mightie of powre, and dooe his woord, to obey the voice o' his ſpeeches. Bleſſe ye our lord al his vertues, you his miniſtres that dooe his will. Bleſſe our lord all his vvoorks, and in euerie place of his ſouereignitie, bleſſe thou, o mie ſowle, our lord. Glorie be to the father, and to the ſonne &c.

THE FOVVERTH PRAIER, FOR the fouerth daie, of the loue of God.

CHAP. VI.

AND yf vve be ſo greatlie bound to our benefactours by reaſon of theire benifits, yf euerie benefit be as it vvere a fiarbrand, and a prouokement to loue, and yf according to the great quantitie of vvoode, the fiar is alſo great that is kindled in it; hovv great then ſhould the fiar of loue be, that ought to burne in my hart, ſeeing the vvoode of thy benifits is ſo greate, and

ſo manie the prouokements that I haue of loue? yf al this vvorld viſible & inuiſible be for me; ought not by al reaſon, the flame, of loue that ſhould riſe thereof, to be as greate as it? And ſpeciallie I ought to loue thee, becauſe in thee onlie, ar to be found al the reaſons and cauſes of loue, that be in al creatures, and thoſe alſo in the higheſt degree of perfection. For yf vve ſpeake of goodnes, vvhoe is more good then thou? yf of beautie, vvhoe is more beautifiul then thou? yf of ſvveetnes and benignitie, vvhoe is more ſvveete and bening then thou? yf of riches and vviſdome, vvhoe is more riche and more vviſe then thou? yf of loue, vvhoe hath euer loued more, then he that ſo much ſuffered for our ſakes? yf of benifits, vvhoſe is al that vve haue, but thine? yf of hope, of vvhome doue vve hope to haue vvhatſoeuer vve neede, yf not of thie mercie? yf to our parents vve naturallie ought to beare greate loue, vvhoe is more our father, then he that ſaith. *Cal none father to your ſelf vppon earth, for one is your father, he that is in heauen?* Yf the bridegromes ar beloued vvith ſoe greate loue, vvhoe is the bridegrome of my ſovvle, but thou; and vvhoe filleth the boſome of my hart, and of my deſires but thou? yf the laſt end, as the Philoſophers ſay, is beloued

Matth. 23. 9.

beloued vvith infinite loue ; vvhoe is my beginning, & my laſt end but thou ? vvhéce came I, and vvhither goe I to repoſe, but to thee? vvhoſe is that vvhich I haue, and of vvhome muſt I receaue that vvhich I neede, but of thee ? finallie yf likeneſſe be cauſe of loue, to vvhoſe image and reſemblance vvas mie ſovvle created, but to thine? This is euidentlie knovven by her manner of operation, forvvhere there is like manner of operation, there is alſo like manner of being: and this, o lord, is ſo betvvixt thee and man ; for no other thing is that vvhich the Philoſophers ſaie, that *art doth imitate nature, and nature art*, but to ſaie that man doth vvoork as God, and God as man. VVhere then there is ſo great likelihood in vvoorking, there is alſo in being. If therfore this title, and eche one of the reſt by it ſelf, be ſo ſufficient a motiue of loue ; vvhat a motiue behoueth that to be, that procedeth of all theſe titles together ? Trulie that vantage vvhich the vvhole maine ſea hath, in reſpect of eche one of thoſe riuers that enter into it, the ſame it behoued alſo that this loue ſhould haue, in reſpect of al other loues.

Yf then, o mie lord and mie God, I haue ſo manie cauſes to loue thee, vvherfore ſhal I not

I not loue thee vvith all my hart, & vvith all my bovvels? O all my hope! o the moſt beloued of all beloueds! O floriſhing ſpovvſe! ſvveete ſpovvſe! honie-ſvveete ſpovvſe! O my louing beginning, & my higheſt ſufficiencie, vvhen ſhal I loue thee vvith al my forces, & vvith all my ſoule? vvhen ſhal I be agreeable to thee in al things? vvhen ſhall all that die, vvhich in me is contrarie to thee? vvhen ſhal I be vvholie thine? vvhen ſhal I leaue to be mine ovvne? vvh? ſhal nothing beſide thee liue in me? vvhen ſhall all the flame of thy loue burne me? vvhen vvilt thou rauiſh, drovvne, and tranſport me into thee? vvhen vvilt thou take avvaie all impediments & diſturbance, & make me one ſpirite vvith thee, in ſuch ſort, that I may neuer more depart from thee? Ah good Lord, vvhat doth it coſt thee to doe me ſo great good? vvhat doeſt thou quite of thy houſe? vvhat doſt thou loſe of thy ſubſtãce? vvherfore then, o lord, thou being a ſea of infinite liberalitie & clemencie, doeſt thou reteine in thine anger thy mercies tovvardes me? vvherfore ſhal my vvickednes ouercom thy goodnes? vvherfore ſhal my faults be a greater occaſion to cõdemne me, then thy goodnes to ſaue me? if in ſteede of ſorovv & penance, it pleaſe thee to accept of it, I am ſo much

much diſcontented to haue offended thee, that I vvould rather haue endured a thovv-ſand deaths, then haue committed anie one offence againſt thee. If inſteede of ſatisfa-ction thou pleaſe to take it, behold here this my miſerable bodie; execute, o lord, vppon it al the furie of thy vvrath, vvith this con-dition, that thou doe not depriue me of thie loue. I requeſt not at thie hands gold nor ſiluer, I demaund not of thee heauen nor earth, nor anie other thing created, becauſe all this can not ſatiate me vvithout thee, and all to me is but pouertie, vvithout thie loue. Loue I deſire, loue I requeſt at thie hands, loue I demand thee, for thie loue dooe I ſuſpire, graunt me thie loue, and it ſuffiſeth me. VVherfore, o lord, doeſt thou ſo much differre me this fauour? vvherfore doeſt thou ſee me languiſh daie and night, and doeſt not ſuccor me? Hovv long o lord vvilt thou forget me? hovv long vvilt thou turne thie face avvaie from me? hovv long ſhall mie ſovvle goe vvauering vvith ſo great anxie-tie and deſire? Behold me, o mie lord, and haue mercie vppon me. I demaund not of thee that copious portion, vvhich is giuen to children; I vvil content mie ſelf vvith one onlie little crumbe of thoſe, that come from thie table. Heere then I preſent mie ſelf

ſelf as a poore, and hungrie little vvhelp beſore thy riche table; heere I ſtand beholding thee in the face, and conſidering hovv thou doeſt eate, and doeſt giue to eate to thy children, vvith the repaſt of thy glorie. Heere I ſtand changing a thovvſand formes, and figures in my hart, and this to bend dovvne thy hart, that thou take compaſsion of me. The things of this vvoorld, o lord, doe not fil me, thee onlie I long for, thee I ſeeke, thy face, o lord, I deſire, & thy loue vvil I alvvaies demand, and ſing vvith thy Prophet. *I vvil loue thee o lord my fortitude; our lord is mie ſtaie, and my refuge, and he that deliuereth me. My God, my helper, & I vvil hope in him; my protector, and the horne of my ſaluation, and my receauer. Praiſing I vvil cal vppon our lord, and from my enemies I ſhal be ſafe.* Glorie be to the father and to the ſonne, &c.

Pſalm. 17.

THE FIFT PRAIER, FOR THE fift daie, of hope in God.

CHAP. VII.

NEITHER doth all this, onlie bind me to loue thee, but alſo to put all my hope in thee alone, for in vvhome ought I to haue

haue hope, if not in one that ſo much loueth me, and in one that hath donne me ſo much good, and in one that hath ſuffred ſo much for me, and in one that hath ſo oftentimes called me, expected me, tolerated me, forgeauen me, and deliuered me from ſo manie euils? In vvhome ought I to hope, but in him that is infinitelie merciful, pitiful, louing, gentle, ſuffering and pardoning? In vvhome ought I to hope, but in him that is my father, and my father almightie, father to loue me, and almightie to remedie me; father to vviſh me vvel, and almightie to doe me good; vvhoe hath more care and prouidence of his ſpiritual children, then anie carnal father of his natural children. Finallie in vvhome ought I to hope, but in him, that almoſt in al his holie ſcriptures, repeateth nothing more, then commaunding me that I approche to him, and hope in him, and promiſeth me a thouſand fauours and reuvvards yf I doe ſo; geauing me for paune of al this his veritie and his vvord, his benifits beſtovved vpdon me, his torments endured for me, and his bloud vvhich he hath ſhed in confirmation of this truth, vvhat is there then, that I maie not hope of ſo good a God, and ſo true; of a God that hath ſo much loued me, that he vouchſafed to be

to be clod vvith fleaſh for me; and ſuffered ſcourging, pinching, and buffeting for me; & finallie of a God, that did let him ſelf die vppon a Croſſe for me; and encloſed him ſelf in a ſacred hoſt for me? Hovv can he flie from me, vvhen I ſeeke him, vvhoe hath ſo ſought me, vvhen I fled from him? Hovv can he denie me pardon, vvhen I ſeeke it at his hands, vvhoe hath commaunded me that I requeſt it of him? Hovv can he denie me remedie, vvhich novv coſteth him nothing, vvhoe procured me the ſame, vvhen it did coſt him ſo deerelie? for altheſe reaſons then, I vvil confidentlie hope in him, and vvith the holy Prophet, in al my tribulations and neceſſities I vvil hartilie ſing.

Pſal. 26. *Our lord is mie light, and mie ſaluation, vvhome ſhal I feare? Our lord is the protector of mie life, at vvhome ſhal I tremble? yf armies ſhal ſtand againſt me, my hart, ſhal not feare. If vvar ſhal riſe againſt me, in him vvil I hope.* Glorie be to the father, and to the ſonne, &c.

THE SIXT PRAIER FOR THE SIXT daie, of Obedience.

CHAP. VIII.

BVT for aſmuch as hope is not ſecure vvithout Obedience (according to that vvhich the Pſalmiſt ſaith, *Sacrifice ye ſacrifice of iuſtice, and hope ye in our lord*) giue thou me, o my God, that vvith this hope in thy mercie, I ioine the obedience of thy holy commaundements, ſeeing that I no leſſe ovve thee this Obedience, then all other vvhatſoeuer vertuous affects; becauſe thou art my king, my lord, my Emperour, to vvhome the heauen, the earth, the ſea and al creatures obey, vvhoſe commaundements and lavves they haue hitherto kept, and vvil obſerue for euer. Let me then, o lord, obey thee more then they al, for ſomuch as I am more obliged thereunto then they. Let me obey thee, o my king, and obſerue entirelie all thy moſt holie lavves. Reigne thou in me, o lord, and let not the vvoorld reigne in me anie more, nor the Prince of the vvoorld, nor mie fleſh, nor mine ovvne propre vvill but thine. Let all theſe tvrans *Pſal. 4. 6.*

depart

depart out of me, that be vſurpers of thy ſeate, theeues of thy glorie, corrupters of thy iuſtice, and doe thou onlie, o lord, commaund and ordeine, and let onlie thou, and thy ſceptre be acknovvledged, and obeyed: that ſo thy vvil maie be donne in earth, as it is fulfilled in heauen. O vvhen ſhall this daie be! O vvhen ſhall I ſee my ſelf free from theſe tyrans! O vvhen ſhall there be heard in my ſovvle none other voice, but thine! O vvhen ſhal the forces, and pykes of mie enimies be ſo ſubiected, that I find no contradiction in my ſelf, to fulfil thy holy vvil and pleaſure! O vvhen ſhall this boiſtrous & tempeſtuous ſea be ſo calme, vvhen ſhall this heauen be ſo faire and vnclovvdie, vvhen ſhall mie paſsions be ſo quiet and mortified, that there be neither vvaue, nor clovvde; nor noiſe, nor anie other perturbation, that maie alter, and chaunge this peace and obedience, and hinder this thie kingdom in me? Giue thou me, o lord this obedience, or to ſaie better, this ſoueraignte ouer mie hart, that in ſuch ſort it maie obey me, that in al things I maie ſubiect the ſame to thee: and being in this ſubiection, I maie ſaie vvith al mie hart as the Prophet
Pſal. 118. 33. ſaid. *Set me o lord for a lavv, the vvaie of thy iuſtifications, and I vvil ſearch it out alvvaies. Giue me vnder-*

vnderſtanding, and I vvil ſeeke thie lavv, and vvil keepe it vvith al mie hart. Guide me in the pathe of thy commaundements, becauſe I haue deſired the ſame. Incline my hart to thy teſtimonies, and not to auarice. Turne avvay mine eys that they ſee not vanitie, in thy vvaie quicken me. Glorie be to the father, and to the ſonne, and to the holie ghoſt, &c.

THE SEVENTH PRAIER, FOR THE ſeuenth daie, in vvhich a man offereth him ſelf, and al things that he hath, to God.

CHAP. IX.

EVEN ſo as I am bound, o lord, to obey thee, am I alſo bound to reſigne, and offe my ſelf into thy hands, becauſe I am a togethe thyne, & thyne by ſo manie and ſo iuſt titles. Thyne, becauſe thou haſt created me, and giuen me this being that I haue: thyne, becauſe thou doeſt maintaine me in this being, vvith ſo manie benifits and fauours of thy prouidence: thyne, becauſe thou haſt redeemed me out of captiuitie, & haſt bought me not vvith gold nor ſilue, but vvith thine ovvne bloud; and thine, becauſe ſo manie o her

times thou haſt redeemed me, hovv manie times thou haſt dravven me out of ſinne. Yf then by ſo manie titles & claimes I be thine, and yf thou for ſo manie reſpects be mie king, mie lord, mie Redeemer, and mie deliuerer, heere I turne to reſigne into thie hands thie ſubſtance, vvhich I my ſelf am; heere I offer mie ſelf to be thie ſclaue and captiue; heere I giue vp the kaies and omage of mie vvill, to th'end that henceforvvard I be no more mine ovvne, nor of anie other, but thine; that I liue not, but for thee, nor doe no more mine ovvne vvill, but thine, in ſuch ſort, that I nether eate, nor drinke, nor ſleepe, nor doe anie other thing, vvhich is not according to thee, and for thee. Heere doe I preſent mie ſelf to thee, that thou diſpoſe of me, as of thine ovvne ſubſtance, as it beſt pleaſeth thee. Yf it like thee that I liue, that I dye, that I be in health, that I be ſick, that I be riche, that I be poore, that I be honoured, that I be diſhonoured, to all I offer mie ſelf, and reſigne my ſelf into thie hands, and I diſpoſſeſſe me of mie ſelf, that I be novv no more mine ovvne, but thine, in ſo much, that vvhat is thine by iuſtice and right, be alſo thine by mie vvill. But vvhoe, o lord, can doe anie of theſe things vvithout thee? vvhoe can make as much

much as one ſteppe vvithout thee? Giue me therfore grace, o lord, to doe that vvhich thou commaundeſt, and commaund vvhatſoeuer it pleaſeth thee. Remember, o lord, that thou thy ſelf haſt commaũded vs moſt inſtantlie, that vve ſhould aſk thee, ſaying: *Aſke, and it ſhal be giuen you; ſeeke and you ſhal finde; knocke and it ſhal be opened to you.* Matth. 7. 7. Thou alſo thie ſelf haſt ſaid by thy Prophet. *A God iuſt, and ſauing there is not beſides me. Be conuerted to me, and you ſhal be ſaued, al the ends of the earth.* Iſaiæ. 45. 21. Yf then thou thy ſelf, o lord, doeſt cal vs, doeſt inuite vs, and doeſt hol open thine armes, to the end that vve com to thee, vvherefore ſhould vve not hope, that thou vvilt receaue vs in them? Thou art not, o lord, as men ar, vvhoe becom poore by giuing, and therfore ar ſo troubled, vvhen ought is demaunded of them. Thou art not ſo, becauſe as thou becommeſt no poore in th'one, thou art not offended in th'other; and therefore to aſk of thee, isn't to importunate thee, but to obey thee (ſeeing thou haſt commaunded vs to aſk of thee) to honour thee, and to glorifie thee: for by dooing this, vve proteſt that thou art God, and the vniuerſal lord, and giuer of al things; of vvhome vve ought to demãd al, ſeeing that of thee dependeth al vvhatſoeuer. And

hence it is, that thou thy ſelf doeſt demaund vs this ſort of ſacrifice, aboue al others ſaying. *Calvppon me in the daie of tribulation, I vvil deliuer thee, and thou ſhalt honour me.* I then being moued through this thy gracious commaundement, doe com to thee, and beſeeche thee, that thou vvilt vouchſafe to giue all this, that I ovve vnto thee; to vvit that I maie ſo adore thee, ſo feare and reuerence thee, ſo praiſe thee, ſo giue thee thanks for al thy benifits, ſo loue thee vvith al my hart, ſo ſettle al mie hope and confidence in thee, ſo obey thy holie cōmaundements, ſo offer & reſigne mie ſelf into thy hands, and ſo vnderſtand hovv to requeſt thee other fauours, as it behoueth me to do: for thy glorie, and for my ſaluation. I beſeeche thee alſo, o lord, to graunt me pardon of my ſinnes, & true contrition & confeſſion of them al, & to giue me grace, that I maie no more offend thee in them, nor in anie other; and cheefelie I demaund of thee ſtrength and vertue to chaſten mie fleſh, to reſtraine my toung, to mortifie the appetites of my hart, & to recollect the thoughts of my imagination, that I, being altogether ſo renued and reformed, may deſerue to be a liuing temple, and thy abode. Giue me likevviſe, o lord, al thoſe vertues, by vvhich

Pſal. 49. 15.

this

this thy dvvelling place maie be not onlie purified and cleanſed, but alſo adorned and decked, ſuch as be the feare of thy holie name; a moſt ſtedfaſt hope; a moſt profound humilitie; moſt perfect patience; a cleare diſcretion: pouretie of ſpirite; perfect Obedience; continual ſtrength & diligence in al trauails, apperteining to thy holie ſeruice; and aboue al, a moſt inflamed charitie tovvards my neighbours, and tovvards thee. And for aſmuch as I deſerue none of al theſe things, be mindful, o lord, of thy mercie, vvhich preſuppoſeth our miſerie, to be put in execution. Be mindful, that thou deſireſt not the death of a ſinner, as thy ſelf haſt ſaid, but that he be conuerted and liue. Be mindful, that thy onlie begoten ſonne came not into this vvoorld, as he him ſelf ſaid, to ſeeke thoſe that be iuſt, but ſinners. Be mindful, that vvhatſoeuer he did, and ſuffred in this vvoorld, from the daie that he vvas borne, vntill he gaue vp the ghoſt vppon the Croſſe, he ſuffred it not for him ſelf, but for me; vvhich all, I offer vp to thee in ſacrifice, for my neceſſities and offenſes; and for his ſake, and not for myne ovvne, doe I beſeeche thee of mercie. And for aſmuch as of thee it is ſaid, that thou vvilt honour the father in his ſonnes, honour

Ezech. 33. 11.

Math. 9. 13.

him, by dooing good to me. Be mindfull, that I haue recourſe to thee, that I enter through thy gates, and that to thee, as to a true phyſicion and lord, I preſent my neceſſities and vvounds; and ſo vvith this ſpirite vvill I cal vppon thee, vvith that praier vvhich the Prophet Dauid made, ſaying.

Pſal. 85. *Incline, o lord, thyne eare, and heare me; becauſe I am needie and poore. Keepe my ſovvle, becauſe I am holy; ſaue, o my God, thy ſeruant, that hopeth in thee. Haue mercie vppon me, o lord, becauſe to thee haue I cried al the day; make glad the ſovvle of thy ſeruant, becauſe to thee, o lord, haue I lifted vp my ſovvle. Becauſe thou, o lord, art ſvveete and milde and of much mercy to all thoſe that cal vppon thee. Vnderſtand, o lord, vvith thy eares my praier; and liſten to the voice of my requeſt. In the day of my tribulation haue I cried vnto thee; becauſe thou haſt heard me. There is none like to thee amongſt the Gods, o Lord; and there is none according to thy vvoorkes. All the nations that thou haſt made ſhal com and adore before thee, o lord; and ſhall glorifie thy name. Becauſe thou art great, and dooing vvoonders; thou onlie art God. Guide me, o lord, in thy vvay & I vvill vvalke in thy veritie; let my hart reioice that it may feare thy name. I vvil confeſſe to thee o lord my God, in al my hart; and I vvil glorifie thy name for euer. Becauſe thy mercie is great vppon me; and thou haſt deliuered my ſovvle, out*

of the

of the deepeſt hell. Glorie be to the father, and to the ſonne. &c.

A PRAIER TO THE HOLY GHOST

CHAP. X.

HOLY Ghoſt, the comforter, that in the holy daie of Pentecoſt diddeſt com doune vppon the Apoſtles, and fill theire holy breſts vvith charitie, grace, and vviſdom: I beſeeche thee, o lord, for this vnſpeakeable liberalitie and mercie, that thou vvilt fil my ſoule vvith thy grace, and all mie entrails vvith the vnſpeakeable ſvveetenes of thy loue. Com, o moſt holy Spirite, and ſend vs from heauen ſom one beame of thy light. Com, o father of the poore, o giuer of gifts, o light of harts. Com, o beſt comforter, ſvveete gheſt of ſovvles, and theire ſvveete refreſhing. Com to me o cleanſer of ſinnes, & phiſition of diſeaſes. Com, o ſtrength of vveakelings, & remedie of thoſe that ar fallen. Com, o maiſter of the humble, and deſtroier of the proude. Com, o ſingular glory of thoſe that liue, and only ſaluation of thoſe that die. Com, o my God, and prepare me for thee, vvith the riches

of thy gifes and mercies. Make me drunk, vvith the gift of vviſdom; inlighten me, vvith the gift of vnderſtanding; gouerne me vvith the gift of counſel; encourage me, vvith the gift of ſtrength; teach me, vvith the gift of ſcience vvound me, vvith the gift of pietie; and pearſe my hart, vvith the gift of feare.

O moſt ſvveete louer of thoſe that be cleane of hart kindle & burne al my bovvels, vvith that moſt ſvveete fiar of thy loue, that they al being ſo burned, maie be raviſhed & dravven to thee, vvhich art my laſt end, and the depth of all goodnes. O moſt ſvveete louer of cleane ſoules, for ſo much as thou knovveſt, that I of my ſelf am able to doe nothing, extend thy pitiful hand vpon me, and make me leaue my ſelf, that ſo I may be able to paſſe vnto thee. And to this end, o lord, beate doune, mortifie, annihil, and vndoe in me vvhatſoeuer it ſhal pleaſe thee, that thou make me vvholy according to thy vvil, that ſo al my life be a perfect ſacrifice, to be altogether conſumed in the fiar of thy loue. O that ſom one could aford me this, that thou vvouldeſt admit me to ſo great good! Behold, that this thy poore and miſerable creature, daie and night ſuſpireth to thee. My ſovvle hath thirſted after

after the liuing God, vvhen shal I com and appeare before the face of al grace ? vvhen shal I enter into the place of that vvonderful tabernacle, euen to the face of my God? vvhen vvil thou fil my ſovvle, vvith the ioye of thy diuine countenance? vvhen shal thee be ſatiated vvith thy diuine preſence? O fountaine of eternal brightnes, turne to encloſe me in that depth, vvhence I proceeded, vvhere I may knovv thee, as thou didſt knovv me, and loue thee, as thou didſt loue me, and ſee thee for euer, in the companie of al Saincts. Amen.

A PRAIER VVHILES VVEE HEARE masſe, or at anie other time, taken out of diuers places of S. Auſten.

CHAP. XI.

MOST merciful, & ſupreame creator of heauen and earth, I the moſt vile of al ſinners, together vvith thy holy Church, offer vp to thee this moſt pretious ſacrifice, of thy onlie begoten ſonne, for al the ſinnes of the vvoorld. Behold, o moſt merciful king, him that ſuffereth,

reth, and gentellie remember for vvhome he ſuffereth. Is not this peraduenture, o lord, thy ſonne, vvhome thou diddeſt deliuer to death, for the remedie of an vngrateful ſeruant?

Is not this peraduenture the author of life, vvhich being lead as a ſheepe to the ſlaughter, diſdeigned not to ſuffer ſuch a cruel kind of death? Turne, o lord my God, the eys of thy maieſtie, vppon this vvoork of vnſpeakeable pietie. Conſider thy ſvveete ſonne, ſtredched out vppon the vvoode of the Croſſe, and his moſt innocent handes guſhing out bloud, and be thou content to pardon thoſe euils, vvhich my hands haue committed. Conſider his naked breſt, pearced vvith that cruel iron of the ſpeare; and renue mee vvith that ſacred fountaine, vvhich I beleeue to haue runne from thence. Behold thoſe moſt holy feete, vvhich neuer paſt through the vvay of ſinnes, novv pearced vvith thoſe hard nails, and let it pleaſe thee to direct my feete, in the vvay of thy holie commaundements. Doeſt not thou perchaunce, o moſt pitiful father, conſider the head of thy moſt louing ſonne fallen doune, & his vvhite neck bovved dovvne vvith the preſence of death? Conſider, o moſt merciful Creator, in vvhat plight the bodie

bodie of thy beloue I ſonne remaineth, and haue mercie vppon the ſeruant, vvhich he hath redeemed. Behold hovv his naked breſt remaineth all vvhite; hovv his bloudie ſide remaineth all redde: hovv his bovvels extended remaine drie; hovv his bevvtiful eys remaine dimme, hovv his kinglie preſence and figure remaineth pall and vvanne; hovv his armes ſtretched out remaine ſtiffe; hovv his knees like alabaſtre remaine hanging, & hovv the ſtreames of that diuine bloud vvaſh his pearced feete. Behold, o glorious father, the mangled membres of thy moſt louing ſonne, and remember the miſeries of thy poore ſeruant. Behold the torments and paines of our Redeemer, and forgiue the offenſes of the redeemed. This is our faithful Aduocate before thee, o father almightie. This is that high prieſt, vvhich hath no neede to be ſanctified vvith other bloud, ſeeing he ſhineth embrued vvith his ovvne. This is the holy ſacrifice agreeable and preſent, offred and receaued in the ſauour of ſvveetenes. This is the lamb vvithout ſpotte, vvhich heald his peace before thoſe, that did ſheare him; vvhich being charged vvith ſtripes, defiled vvith ſpittle, and iniuried vvith reproches, did not open his mouth. This is

he

he, vvhich hauing committed no ſinne ſuffered for our ſinnes, and cured our vvounds vvith his vvounds.

Novv vvhat haſt thou donne, o moſt ſvveete Lord, that thou vvaſt ſo iudged? vvhat haſt thou cõmitted, o moſt innocent lamb, that thou vvaſt ſo dealed vvithall? vvhat vvere thy faults, & vvhat the cauſe of thy cõdemnation? Trulie, o lord, I am the vvound of thy paine, I am the occaſion of thy death, and the cauſe of thy condemnation. O meruailous diſpenſation of God! He ſinneth that is euil, and he is puniſhed that is good: he offendeth that is guiltie, and he is vvounded that is innocent: the ſeruaunt committeth the fault, and the lord paieth for it. Hovv far, o ſonne of God, hovv far hath thy humilitie abaſed it ſelf? hovv far hath thy charitie extended it ſelf? hovv far hath thy loue proceeded? Hovv far hath thy compaſsion arriued? I haue committed the offenſe, and thou endureſt the puniſhment. I haue donne the ſinnes, and thou ſuffreſt the torments. I am he that vvaxed provvd, & thou art humbled. I am the diſobedient, and thou art becom obedient, euen to death, and ſo paieſt the fault of my diſobedience. Behould heere, o king of glorie, behould heere thy pietie, and my impietie;

thy

my iustice, and my vvickednes. Consider therfore novv, o eternall father, hovv thou oughtest to haue mercie vppon me, seeing that I haue offered thee so deuoutlie, the most pretious offer that could be offred thee. I haue presented to thee thy most louing sonne, & set betvvixt thee & me this faithful aduocate. Receiue vvith a cheerefull coũtenance the good pastor, & consider the straied sheepe, vvhich he beareth vppon his shoulders. I beseeche thee, o king of kings, by this holie of holies, that I may be vnited to him in spirite, seeing he disdained not, to be vnited to me in flesh: and I humblie request thee, that by the means of this praier, I may deserue to haue him for my helper, for so much as of thy meere grace, vvithout that I deserued it at thy hands, thou hast giuen me him for my Redeemer.

A DEVOVT PRAIER TO OVR blessed Ladie.

CHAP. XII.

GLORIOVS and happie virgin, more pure then the Angels, more bright then the starres, howv shall my praier appeare before thee, seeing the grace that I merited through the passion of him vvhich redeemed me, I haue lost it thorough the vvickednes of mine ovvne fault? But yet, although I be so great a sinner, knovving my request to be iust, I vvil make bold to beseeche thee, that thou vvilt heare me. O my Queene and Ladie, I humblie request thee to praie thy sacred sonne, that for his infinite goodnes and mercie, he pardon me vvhatsoeuer I haue donne against his vvill and commaundement. And vf this may not be graunted me, in respect of my vnvvorthines, yet let me obtaine it, to the end that that perish not, vvhich he hath created to his Image & likenes. Thou art the light of darknes. Thou art the mirrour of Saincts. Thou art the hope of sinners. All generations praise thee; all those that be afflicted call

call vppon thee; all thoſe that be good behold thee; all creatures reioice in thee; the Angels in heauen vvith thy preſence; the ſovvles in purgatorie vvith thy comfort; the men vppon earth vvith thy hope. All call vppon thee, and thou doeſt avvnſvvere to all, and praie for all. Novv vvhat ſhal I doe, vnvvorthie ſinner that I am, to obtaine thy fauour, for ſo much as my ſinne troubleth me, my demerite afflicteth me, and my malice maketh me ſpeachles. I beſeeche thee, o moſt pretious virgin, for that thy ſo greeuous and mortall ſorovv, vvhich thou diddeſt feele, ſeeing thy beloued ſonne going vvith the Croſſe vpon his ſhoulders, to the place of his death, that thou vvilt mortifie all my paſſions and tentations, that I loſe not tho ough mie vvickednes, that vvhich he redeemed vvith his bloud. Put alvvaies in my thought thoſe pitiful teares, vvhich thou did eſt ſhedde, vvhen thou diddeſt ſee the vvounds, and the bloud of thy bleſſed ſonne; that thorough the contemplation of them, there runne ſuch quantitie of teares out of myne eyes, that they may be ſufficient, to vvaſh avvay all the ſpottes of my ſinnes. For vvhat ſinner vvill be ſo bold, as to appeare vvithout thee before that eternal Iudge, vvhoe although

though he be mild in his ſuffering, yet is he iuſt in his puniſhment; for ſo much as neither reward is denied for doing good, nor paine eſchewed for doing euil. VVhoe then ſhal be ſo iuſt, that in thi iudgment he ſhal not haue neede of thy helpe? vvhat ſhal becom of me, o bleſſed virgen, yf I vvin not by thy interceſsion that, vvhich I haue loſt thorough myne ovvne ſinne? I demaund a great thing of thee, according to my faults but in deede ve ie litt'e acco ding to thy povver. All that I can requeſt thee is nothing, in reſpect of that vvhich thou art able to giue me. O Queene of the Angels, amend my life, and diſpo'e all my vvoo kes in ſuch manner, that a beit I be but euill, yet I may deſerue to be heard of thee vvith pitie. Shevv, o Lady, thy mercie in aforading me remedie, that by thi meanes thoſe that be good, maye praiſe thee, and thoſe that be euill, maye hope in thee. Let the ſorovves, vvhich thou didſt endure in the paſſion of thy moſt louing ſonne, and my Redeemer Ieſus Chriſt, be alvvaies before myne eys, and let thy pai es be the foode of my hea t. Let not thy ſuccou forſake me, let not thy pitie leaue me, let not thy memo ie forg t me. If thou, o Lady, abandon me, vvhoe ſhal vphold me? yf thou forget

forget me, vvhoe ſhal be myndful of me? yf thou, that art the ſtarre of the ſea, and the guide of thoſe that erre out of the vvay, doe not lighten me, vvhat ſhal becom of me? Suffer me not to be tempted by the enimie; and yf he tempt me, ſuffer me not to fall; & yf I fall, help me to riſe vp againe. VVhoe, o Lady hath cal'ed vppon thee, and vvas not heard of thee? vvhoe hath euer ſerued thee, that vvas not revvarded vvith much magnificencie? Make, o moſt glorious virgin, that my hart may feele that pearſing griefe vvhich thou didſt ſuffer, vvhen, after that thy moſt pretious ſonne vvas taken dovvne from the Croſſe, thou diddeſt receaue him into thine armes, and vvaſt not able anie more to vveepe, beholding that moſt pretious image adored of the Angels, but at that time defiled vvith the ſpittle of ſo vile, and vnvvorthie perſons; and ſeeing the crueltie ſo ſtraunge, vvith vvhich the innocencie of the iuſt, paied for the diſobedience of the ſinner. I doe contemplate vvith my ſelf, o my vvoorthy Queene, in vvhat ſort thou diddeſt remaine at that time, vvith thyne armes open; thyne eyes dimme; thy head hanging dovvne; vvithout colour in thy face: and feeling in the ſame more torment, then anie other could

O endure

endureth his owne bodye. Let thoſe ſorowful vvoords alvvaies ſound in myne eares, vvhich thou diddeſt ſpeake at that time to thoſe, that did behold thee ſaying; *O you that paſſe by the vvay, behold yf there be ame ſorovv like to mine*; that by thoſe vvoords I maie deſerue to be heard of thee. Faſten, o Lady, in my ſovvle, that ſvvord of ſorovv, vvhich paſſed thorough thy ſovvle, vvhen thou diddeſt lay in the ſepulchre that diſmembred body of thy moſt pretious ſonne, that I may remember hovv I am of earth, and hovv in the end, I muſt yeld to the earth that, vvhich thence I receaued; that ſo the periſhing glory of this vvoorld dee not deceaue me. Make me, o Lady, remembe hovv often times thou didſt turne to behold the ſepulchre, vvhere thou hadſt left ſo great good incloſed, that I may therby deſerue ſo much fauour at thy handes, that thou vouchſafe to turne and regarde my petition. Let my companie be that ſolitarineſſe, in vvhich thou diddeſt remaine al that doleful nighe, vvhen thou hadſt nothing more lueſie before thine eys, then thy paines & ſorovvs; vvhen thou diddeſt drinke the vvater of thy pitiful teares, and eate the bread of thy heauie contemplations: that I beyvailing the anguiſh, and diſ-

diſtreſſe vvhich thou diddeſt ſuffer heere in earth, may, by thy meanes, atteine to ſee the glorie, vvhich thou haſt merited in heauen. Amen.

A PRAIER OF S. THOMAS OF Aquine to demaund al vertues.

CHAP. XIII.

O Almightie, & moſt merciful Lord God, graunt me grace, that ſuch things as be acceptable to thee, I feruentlie deſire them, vviſelie ſeeke them, truſe knovve them, and perfectlie fulfil them, to the praiſe and glory of thy holy name. Ordaine the ſtate of my life, & giue me light to knovvthat vvhich thou comaundeſt me to doe, and forces to put it in execution, as I ought, and as it is requiſite for the ſaluation of my ſoule. Let the vvaie, o lord, vvhich leadeth to thee, be to me ſecure, right, and perfect, and ſuch, that I faile not betvvixt the proſperities and aduerſities of this life, but that in proſperities I praiſe thee, and in aduerſities be not diſmaied; in proſperities I becom not loftie and proude,

neither vvaxe diſconfident in aduerſities.

Let me take heauines or ioy of nothing, but onlie of that, vvhich may ioine me vvith thee, or ſeparate me from thee. Let me deſire to content no bodie but thee, neither to diſcontent anie bodye but thee. Let all tranſitorie things be vile vnto me for the loue of thee, and moſt deare and pretious al things apperteining to thee, and thou, o mie God, aboue them all. Let al ioie be yrkſom to me vvithout thee, and let me not deſire anie thing beſides thee. Let al trauail be pleaſant vnto me for thee, and noiſom vvhatſoeuer repoſe I take vvithout thee.

Graunt that I maie oftentimes lift vp my hart to thee, and yf at anie time I faile to doe this, that I recompence mie fault vvith thinking of the ſame, and purpoſing to amend it. Make me, o my lord God, obedient vvithout contradiction, poore vvithout lacke, chaſt vvithout corruption, patient vvithout murmuring, humble vvithout fayning, merie vvithout diſſolution, ſadde vvithout deiection, graue vvithout heauines, quicke vvithout lightnes, fearful vvithout deſperation, true vvithout doublenеſſe, doo ng good vvithout preſumption, to amend my neighbour vvithout laſi-

loftineſſe, and to edifie him in vvoords & vvoorks vvithout diſsimulation.

Giue me, o my moſt ſvveete God, a verie vvatchful hart, that no curious cogitation maie vvithdravve it from thee. Giue me a noble hart, that noe vnvvorthie affection may dravv it dounevvards. Giue me a right hart, that noe ſiniſtrous intention maie turne it avvrye. Giue me an inuincible hart, that noe tribulation maie breake it Giue me a free hart, that no peruerſe and violent affection maie conſtraine it. Giue me, o moſt ſvveete and pleaſant lord, vnderſtanding to knovve thee, diligence to ſeeke thee, vviſdom to find thee, conuerſation that maie pleaſe thee, perſeuerance to faithfullie expect thee, and hope to finallie embrace thee. Graunt that I maye deſerue to be nailed vppon the Croſſe vvith thee by penance, to vſe thy benifits in this vvoorld by grace, and to enioie thy felicitie in heauen by glorie: vvhoe, vvith the father and the holy Ghoſt, liueſt and raigneſt God, vvoorld vvithout end,

Amen.

THE THYRD TREATISE, VVHICH CONTEINETH AN INSTRVCTION,

AND RVLE TO LIVE VVEL, GENERAL to all ſort of Chriſtians.

THE greateſt, and moſt important affaire of all that be in this vvorld (for vvhich onelie man vvas created, and for vvhich vvere created all things els that be in the vvoorld, and for vvhich the Creator, and lord of al things came him ſelf into the vvoorld, preached, and died in the ſame) is the ſaluation & ſanctification of man. He then that erneſtlie, and vvith al his hart deſireth to take in hand this ſo greate an enterpriſe (in compariſon of vvhich, al that is vnder heauen, is to be eſteemed as nothing) the ſumme of al that he ought to doe, conſiſteth in one onlie thing, to vvit, that a man haue in his mind a moſt ſtedfaſt, and determinate purpoſe, neuer to commit anie mortal ſinne, for anie thing in the vvorld, be it goods, be it honour,

nour, be it life, or anie like thing vvhatſoeuer. In ſuch ſort, that euen as a faithful vvife, and a faithful captaine be reſolued to dye, rather then to commit anie treaſon, th'one againſt her huſband, and th'other againſt his king; ſo likevviſe a good Chriſtian man ought to haue this determination, to neuer commit this kind of treaſon againſt God, vvhich is donne by one mortall ſinne. And b mortal ſinne vve vnderſtand heere breeflie, vvhatſoeuer thing is donne againſt anie of the commaundements of God, or our holie mother the Catholique Church.

But albeit there be diuers ſorts of theſe ſinnes, yet the moſt ordinarie in vvhich men arvvoont moſt to fall, be ſiue; to vvit, Hatreds, Carnalities, Othes in vaine, Theftdoms, and Detraction or diffaming of our neighbours, and other ſuch like. He that ſhall vvithdravve himſelf from theſe, ſhall eaſilie auoide all the other ſorts of ſinnes. This is the abridgment of al that, vvhich a good Chriſtian ought to doe, comprehended in feyve vvoords, and this is ſufficient for his ſaluation. Yet becauſe to accompliſh this obligation, is a thing that hath greate difficultie, in reſpect of the great ſnares, and daungers of the vvoorld, and of the euil inclination of our fleaſh, and of the conti-

nual combats of the enimie; therefore a man must help himself vvith al such things, as may further him to this purpose, and in this poinct consisteth the kaye of this affaire.

The first Remedie.

NOVV amongst those things, the first is to consider deepelie, hovv great an euil one mortal sinne is, that so a man may prouoke him self to the abhorring, and detesting of it: and for this end he must consider tvvoe things, amongst manie others.

1 The first is, vvhat is that, vvhich a man loseth thorough mortall sinne. The second

2 is, hovv much almightie God detesteth and abhorreth mortall sinne. As concerning the first, a man thorough mortal sinne, commeth to lose the grace of God, and together vvith it all the infused vertues, vvhich proceede from the same. And albeit faith, and hope be not lost by mortall sinne, yet by the same is lost at that verie instant, the right & claime to euerlasting life, vvhich is not giuen but to such vvoorks, as be donne in grace. There is also lost the amitie of God, the adoption and title of the children of God,

God, the entertainment and cherishing of children, and the fatherlie prouidence, vvhich almightie God hath of those, vvhome he taketh to be his children. There is lost also the fruite and merite of all those good vvoorks, vvhich a man hath donne from the time that he vvas borne, euen vntil that presente hovvre. There is likevvise lost the participation, and communication of such good vvoorks, as a man doeth at that presente; and finallie by sinne is lost God himselfe (vvhoe is infinite goodnes) and is gotten hell (vvhich is infinite euil) seeing it depriueth vs of God, and dureth for euer. Heerehence it ensueth, that the soule, vvhich before vvas the liuing temple of God, and the spovvse of the holie Ghost, remaineth the slaue of the diule, and the denne of Satan. And this in breefe is that, vvhich is lost by sinne.

But novv, hovv much almightie God abhorreth sinne, vve may vnderstand by the terrible punishments, that he hath vsed against it, euen from the beginning of the vvorld: especiallie by the punishment of that greate Angel: and of that first man; and of al the vniuersal vvorld vvith the vvaters of the diluge; and of those fiue cities, vvhich vvere burned vvith flames of fiar from heauen; *Isai. 14. Gen. 3. Gen. 7. Gen. 19.*

ne: and of the deſtruction of Ieruſalem & Babylon; and of manie other cities, kingdoms and empires; and aboue all, by the punithment vvhich is giuen in hell to ſinne, and much more by that ſo vvonderfull, and terrible punithment and ſacrifice, vvhich vvas dorne vppon the ſhoulders of Chriſt, vvhome God vvould haue to die, by this meanes to deſtroie, & baniſh out of the vvorld a thing, vvhich he ſo greatlie abhorred, as is ſinne. He that ſhall deepelie and vvith attention conſider theſe things, can not but remaine aſtonied, to ſee the facilitie, vvith vvhich men at this time commit ſinne. This is then the firſt thing, vvhich helpeth exceeding much to eſchevv and abhorre ſinne.

The ſecond Remedie.

THE ſecond helpeth alſo hereunto, vvhich is to auoide the occaſions of ſinnes vvith vviſdome, ſuch as be gamings, naughtie companies, conuerſations of men vvith vvomen, and principallie the daungerous ſight of our eyes, and other ſuch like things. For yf man be become ſoe fraile through ſinne, that of him ſelf he falleth from his ovvne proper ſtate, and ſinneth, vvhat

what vvil he doe, vvhen occasion shall pluck him by the sleeue, alluring him vvith the presence of the thing set before his eys, and vvith the oportunitie and facilitie to sinne? much more such that is true vvhich is commonlie saide, that the iust man sinneth by reason of the coffer set open before him.

The third Remedie.

THE third thing that helpeth also for this purpose, is to resist in the beginning of temptation vvith greate speede and diligence, & to quenche the sparkle of euil thoughts, before it be kindled in the hart: for in this sort a man resisteth vvith greate facilitie and merite. But in case he make delaie, then is the labour in resistance much increased, and he committeth therby a nevv sinne vvhich at the least is venial, and sometimes deadlie. Nowv the manner of resisting euil thoughts, is to set liuelie before the eys of oure sovvle, the image of our Saviour Christ crucified, vvith al the angvvishes and painful passion, vvhich he suffred to destroie sinne, and by the same to demaund his assistance. Sometimes likevvise it is very good, to make vvith greate speede the signe of the Crosse vppon our hart, thereby

thereby to driue avvay more easilie, the naughtie inwarde thought, vvith this externall signe.

The fourth Remedie.

IT helpeth also verie much for this, that a man examine his conscience euerie night, before he goe to sleepe, & see vvherin he hath sinned that daie, and accuse him self therof in the presence of almightie God, requesting pardon, & grace to amend the same. Let him also, in the morning vvhen he riseth, arme and fortifie him self vvith praier, & vvith a nevv determination against such a sinne, or such sinnes, to vvhich he seeeth him self most inclined; & let him there vse more diligence and circumspection, vvhere he feeleth more daunger.

The fift Remedie.

IT helpeth likevvise verie much to eschevv, so much as maie be, venial sinnes, because they doe dispose vs to mortal sinnes. For euen as those that doe greatlie feare death, doe prouide, as much as is possible, to escape those diseases, that doe dispose to that end;

end; ſo alſo ought they, that deſire to eſcape mortal ſinnes (vvhich be the death of the ſoule) to eſchevve likevviſe, vvith all poſsible diligence, venial ſinnes, vvhich ar the diſeaſes that doe diſpoſe vs to deadlie ſinnes.

Moreouer he that is careful and faithfull in a litt'le, it is to be eſteemed that he vvil be faithful likevviſe in much; and that he, that vſeth diligence to eſchevv the leſſer euils, ſhall be the more ſecure from the greater. And by venial ſinnes vve vnderſtand in this place, idle talke, inordinate lavvghing, eating, drinking, and ſleeping more then is neceſſarie, time euil ſpent, light lies, and others the like, vvhich although they doe not depriue vs of Charitie; yet doe they quenche the feruour of the ſame.

The ſixt Remedie.

VVE ar alſo much holpen hereunto by the ſeue e, and ſharp treating of our fleſh, a vvel in eating and drinking, as alſo in ſleeping and clothing, and in al the reſt: vvhich fleſh being a fountaine, and prouoker of ſinnes, the more feeble and vveake it is, the more feeble and

vvveake

vveake shal the passions, and appetites also be, vvhich shal proceede of it. For like as the drye & barren ground bringeth fourth plantes vveake, and of smale substance; but contrari-vvise the batteful and fertile grovvnd, especiallie that vvhich is vvel vvatered and dounged, bringeth foorth trees very greene, and verie mightie: so likevvise it fareth vvith oure bodie, as much as concerneth the passions, vvhich doe proceede from the same, according as it is better, or vvoorse dealt vvithall, or more, or lesse subdued. True it is, that al this must be donne vvith discretion and moderation, although this counsel, as the vvoorld goeth novv a daies, be needeful to sevv. Yet to obteine this, a man must, as often as he goeth to table, not onlie blesse the same, but also lift vp his hart to God, and demaund this temperancie, and procure, vvhiles he eateth, to obserue it.

The seuenth Remedie.

IT helpeth also much for this purpose, to take diligent and straite account of our toung, because this is the part of our bodie, vvith vvhich vve offend God more easilie,

eaſilie, and often; for the toung is a verie ſlippery membre, vvhich ſlippeth verie quicklie into maine kindes of filthie, colenick, boaſting, and vaine vvords, and ſometimes alſo into lyeing, ſvvearing, curſing, murmuring, ſlaundering, flatteringe, and the like. For vvhich cauſe the vviſe-man ſaieth, *In much ſpeeche there ſhal not want offence.* And again, *Death and life ar in the power of the tonge.* And therefore it is verie good counſel, that as manie times as thou ſhalt haue occaſion to talk of ſuch matters, and vvith ſuch perſons, by vvhich thou maiſt doubte of ſom perill, either of murmuring, bragging, lyeing, or of vaine-glorie &c. thou doe firſt lift vp thy eyes to God, and commend thy ſelf vnto him, and ſae vvith the Prophet. *Pone Domine cuſtodiam ori meo, & oſtium circumſtantiæ labys meis.* That is to ſaie, *Apoint, O lord, a cuſtodie or garde to my mouth, and a dore of circumſtance vnto my lippes.* And with this alſo, vvhileſt thou art in communication, be vvel adviſed in thy vvords (as he that paſſeth ouer a riuer vppon ſome ſtones, that lie ouerthvvarte the ſame) that thou ſlippe not into anie of thete perils.

Prou. 10. 19. Prou. 18. 21. Pſal. 140. 3.

The

vveake ſhal the paſsions, and appetites alſo be, vvhich ſhal proceede of it. For like as the drye & barren ground bringeth fourth plantes vveake, and of ſmale ſubſtance; but contrari-vviſe the batteful and fertile grovvnd, eſpecialllie that vvhich is vvel vvatered and dounged, bringeth footh trees very greene, and verie mightie: ſo likevviſe it fareth vvithoute bodie, as much as concerneth the paſsions, vvhich doe proceede from the ſame, according as it is better, or vvoorſe dealt vvithall, or more, or leſſe ſubdued. True it is, that al this muſt be donne vvith diſcretion and moderation, although this counſel, as the vvoorld goeth novv a daies, be needeful to ſevv. Yet to obteine this, a man muſt, as often as he goeth to table not onlie bleſſe the ſame, but alſo lift vp his hart to God, and demaund this temperancie, and procure, vvhiles he eateth, to obſerue it.

The ſeuenth Remedie.

IT helpeth alſo much for this purpoſe, to take diligent and ſhaite account of our toung, becauſe this is the part of our bodie, vvith vvhich vve offend God more eaſilie,

eaſilie, and often; for the toung is a verie ſlippery membre, vvhich ſlippeth verie quicklie into maine kindes of filthie, colerick, boaſting, and vaine vvords, and ſometimes alſo into lyeing, ſvvearing, curſing, murmuring, ſlaundering, flattering, and the like. For vvhich cauſe the vviſe-man ſaieth, *In much ſpeeche there ſhal not vvant offence.* And Prou. 10. 19. again, *Death and life ar in the power of the* Prou. 18. 21. *tounge.* And therefore it is verie good counſel, that as manie times as thou ſhalt haue occaſion to talk of ſuch matters, and vvith ſuch perſons, by vvhich thou maiſt doubte of ſom perill, either of murmuring, bragging, lyeing, or of vaine-glorie &c. thou doe firſt lift vp thy eyes to God, and commend thy ſelf vnto him, and ſaie vvith the Prophet. *Pone Domine cuſtodiam ori meo, &* Pſal. 140. *oſtium circumſtantiæ labys meis.* That is to ſaie, 3. *Apoint, O lord, a cuſtodie or garde to my mouth, and a dore of circumſtance vnto my lipps.* And vvith this alſo, vvhileſt thou art in communication, be vvel aduiſed in thy vvords (as he that paſſeth ouer a riuer vppon ſome ſtones, that lie ouerthvvarte the ſame) that thou ſlippe not into anie of theſe perils.

The

The eight Remedie.

IT helpeth alſo verie much to this ende, not to entangle thy hart vvith too exceſſiue loue of anie viſible thing, vvhither it be honour, goods, children or anie other temporal thing; forſomuch as this loue is a great occaſion, in a manner of al the ſinnes, cares, fantaſies, vexations, paſsions, and diſquietnes that be in the vvorld. For vvhich cauſe the Apoſtle ſaieth, that *Couetouſnes* (vvhich is the oue greedie affection of temporall things) *is the roote of all euills.* And therfore a man muſt liue alvvaies vvith attention and carefulnes, that he ſuffer not his hart to cleaue oue much to theſe temporall things; but rather pluck it back alvvaies, vvith the bridle, vvhen he perceiueth that it rangeth abrode fantaſticallie, and not deſire things more then they deſerue to be deſyred: that is to ſaie, as things of ſmall account, as fraile, vncertaine, and ſuch as paſſe avvaie in a moment, vvithdravving his hart from them, and fixing it vvhollie vppon that cheefeſt, onlie and true felicitie.

1. Timoth. 6.

He that ſhal loue temporall things after this manner, vvil neuer deſpaire for them, vvhen he vvanteth them, neither vvil he be diſmaied,

dismaied, vvhen they ar taken from him, neither vvil he commit infinite sorts of sinnes, vvhich the louers of these things doe commit, either to obteine them, or to increase them, or els to defend them. Herein consisteth the keye of al this busimes: for vndoutedlie he that hath so moderated this loue, is novv becom lord of the vvorld and of sinne.

The ninth Remedie.

TO this likevvise helpeth exceeding much, the vertue of almes-deedes and of mercie, by vvhich a man deserueth to obteine mercie at Gods hands; and this is one of the strongest vveapons, that a man hath against sinne, for vvhich cause the Ecclesiasticus saith. *VVater quencheth the burning fiar, and Almesdeedes doe resist sinnes.* And againe in an other place. *The almes of a man is a pouche vvith him, and it shal keepe the grace of a man, as the apple of the eye; and aftervvard it shall rise againe, and yeeld them retribution, to euerie one vppon theire head: it shall fight against thine enemie, more then the sheild of a strong man, and more then the speare.* Let a man also remember, that al the foundation of Christian life, is Charitie, and that it is the marke, by

Eccles. 3. 33.
Eccles. 29. 16.

vvhich vve muſt be knovven to be the diſciples of Chriſt; and that the ſigne of this Charitie is Almes, and mercie tovvard ſuch as be ſicke, poore, afflicted, in priſon, and tovvards al other miſerable perſons, vvhome vve ought to helpe and ſuccour, according to oure poſsibilitie, vvith vvoorks of mercie, vvith comfortable ſpeeches, and vvith deuoute praiers, beſeeching God for them, and releeuing them vvith ſuch things as vve haue.

The tenth Remedie.

THE reading of good bookes, is alſo a greate helpe vnto this; as the reading of naughtie bookes, is a greate hinderance and impediment: for the vvoord of God is oure light, oure medicine, oure foode, oure maiſter, oure guide, oure vveapons, and all oure good; ſeeing it is it that filleth oure vnderſtanding vvith light, and oure ſovvle and vvil vvith good deſires, and thereby helpeth vs to recollect oure hart, vvhen it is moſt diſtracted, and to ſtirre vp our deuotion, vvhen it is moſt ſluggiſh and drovvſie. True it is, that this reading (yf vve mind to take profit thereof) muſt not

not be a ſleightie, or negligent careles running ouer of books, vvithout due vveighing of the ſame, and much leſſe for onlie curioſitie ſake, but contrarivviſe, it muſt be ioined vvith humilitie, and a deſire to take profit thereby.

The eleuenth Remedie.

IT is likevviſe a great help for this purpoſe, to vvalke ſo, as though vve vvere alvvaies in the preſence of God, and to haue him as preſent before our eyes, as much as is poſſible, as a vvitnes of our dooings, a iudge of our life, & a helper of our vveakenes, deſyring him alvvaies, as ſuch a one, vvith deuout and humble praiers, to help and ſuccour vs vvith his grace. But this continual attention ought to be had, not onlie vnto God, but alſo to the ordering and gouernment of oure life; in ſuch ſort, that vve haue alvvaies one eye fixed vppon him, for to reuerence him, and deſire him of his grace; and the other vppon that vvhich vve haue to doe, to th'end that in nothing vve paſſe the compaſſe of reaſon. And this ſort of attention and vvatchfulnes, is the principall ſterne of our life; vvich manner of

attention, yf vve can not continue alvvaies tovvards God, let vs yet at the leaſt procure, to liſt vp our hart to him oftentimes, betvvixt daie and night, vvith ſom breefe praies, vvhich vve muſt alvvaies haue readie for this purpoſe. And amongſt theſe is greatlie commended by Caſsianus that verſe of king Dauid vvhich ſaieth. *Pſalm. 69. 2.* *Deus in adiutorium meum intende: Domine ad adiuuandum me feſtina.* That is, *O God, bend thy ſelf to mie helpe: o lord, make haſt to ſuccour me:* or other ſuch like as theſe be, vvhich ar eaſilie to be found in the ſame Prophet, almoſt in euerie place. VVhen vve goe to bed, S. Iohn Climacus ſaith, that vve muſt put our ſelus in ſuch ſort, as yf vve vve e to lie in a ſepulchre, that by this manner of lying, vve maie be moued to think of the hovvre of death vvhich vve expect. And it ſhall not be amiſſe, that a man, to this end, ſaie ouer him ſelf a reſponſorie, ſuch as is vvoont to be ſaide ouer a dead bodie. VVhen in the night vve avvake out of ſleepe, let vs ſaie, *Gloria Patri, & Filio, & Spiritui ſancto*, or ſom ſuch good and deuout vvoords. And in the morning, vvhen vve *Pſalm. 62. 2.* open our eyes, let vs ſaie: *Deus, Deus meus ad te deluce vigilo.* That is, *O God, my God, earlie doe* *Pſalm. 17. 2.* *I vvatch vnto me*. or els, *Diligam te Domine fortitudo*

titudo mea, dominus firmamentum meum, & refugium meum, & liberator meus. I vvill loue thee o lord my ſtrength; our lord is my fortreſſe, and my refuge, and my redeemer. Or ſom vvhat like this. As often as the clock ſtriketh, let vs ſaie. Bleſſed be the time, in vvhich my lord Ieſus Chriſt vvas borne, & died for me: be mindful, o mie lord, of me in the hovvre of mie death. And let vs then think, that vve haue one houre leſſe of life, & that by little & littel, this daie vvil be ended. VVhen vve goe to table, let vs think hovv God is he that giueth vs to eate, and that made al things for our vſe; and let vs thank him for the foode vvhich he giueth vs, and conſider hovv manie there be that vvant that, vvhich to vs is ſuperfluous, and hovv eaſilie vve poſſeſſe that, vvhich others haue goten vvith ſo great trauail and daunge rs. VVhen vve be tempted of the enimie, the greateſt remedie is to runne vvith al ſpeede to the Croſſe, & there to behold Chriſt diſmembred and disfigured, out of vvhome iſſue ſtreames of bloud, and ſo to call to mind, that the principall cauſe, vvherfore he put him ſelf there, vvas to deſtroy ſinne, & to praie him vvith ail deuotion, that he ſuffer not, that ſo abominable a thing reigne in our harts, vvhich he vvith ſo great paines

endeauoured to destroie. And so vve must saie vvith all our hart. O mie lord, vvhoe hast put thie self vppon the Crosse, to the end that I offend the not, maie it be that this is not sufficient to make me vvithdravv mie self from sinning! permit not this, o lord, I beseeche thee, for these thy most holy vvoundes; forsake me not, o my God, seeing I com to thee, or els shevv me som other better harborough, vvhere I may haue mie refuge. If thou, o lord, leaue me, vvhat shall becom of me? vvhoe shall defend me? Help me, o lord my God, and defend me from this dragon, seeing I can not defend my self vvithout thee. It shalbe also verie good, to make som times vvith speede the signe of the Crosse vppon our hart, yf vve be in place, vvhere vve may doe it. so that vve be not noted of others. And in this manner, temptations, vvil be to vs an occasion of a greater croune, as also to make vs lift vp our hart to God more often: and in such sort the diule vvhoe came, as they saie, for vvool, vvil goe backe shorne.

The tvvelfth Remedie.

ANother remedie is to frequent the Sacraments, vvhich be certaine heauenlie medi-

medicines that God hath ordeined againſt ſinne, as remedies of our frailtie, prouokers of our loue, ſtirrers vp of our deuotion, forvvarders of our hope, releeuers of our miſerie, treaſures of the grace of God, paunes of his glorie, and teſtimonies of his loue. And therfore the ſeruants of God ought alvvaies to giue him thanks for this benifit,& to help them ſelues vvith this ſo greate remedie, vſing it in due times, ſom more, ſom leſſe,according as they feele deuotion,& according to the fruite of theire aduancement, & the counſell of theire ghoſtlie fathers.

The thirtenth Remedie.

AN other remedie is praier, vvhich hath for office to aſk grace at Gods hands, as the Sacraments haue for office to giue the ſame grace, & ſo the revvard correſpondent to praier, is to obtaine grace, vvhen it is made as it ought to be. And therefore let a man vvith praier, amongſt all other his petitions, principallie demaunde this of oure Lord, that he vvill deliuer him from the ſnares of his enimie, and neuer permit that he fall into anie mortal ſinne.

Theſe be the principal remedies, that vve haue againſt all kind of vices; to vvhich I vvil adde heere brieflie other three, no leſſe profitable thē manie of the former. Amongſt theſe the firſt is to flie idlenes, vvhich is as it vvere the roote of al vices, for, as it is vvritten, *Idlenes hath tought much euill.* The ground that is not laboured, becommeth ful of thornes, and the vvater that ſtandeth ſtill, is filled vvith toades, & other filthines: ſo likevviſe the ſovvle of one that is idle, is filled vvith vices, and is made a framer and inuentour of nevv euils.

Eccleſ. 33. 26.

The ſecond remedie is Solitarines, vvhich is the mother and gard of innocencie, for ſomuch as it cutteth of from vs at one b'ovve, the occaſions of all ſinnes. This is a kind of remedie, vvhich vvas ſent from heauen to the bleſſed father Arſenius, vvhoe heard from a-boue a voice, that ſaid vnto him. *O Arſenius flie, keepe ſilence, and be quiet.* Therfore the ſeruant of God muſt caſt of, and forſake, as much as is poſſible, al viſitations, conuerſations and compliments of the vvorlde; for that ordinarilie theſe ar neuer vvithout murmuring, ſcoffing, malice, fables, and ſuch like things. And yf anie ſhould complaine of this, let him ſuffer theire ſayings for the loue of vertue: for it is

it is leſſe inconuenience, that men ſhould complaine of him, then that God ſhould be angrie vvith him.

The third remedie, vvich is verie profitable as vvel for this, as for manie other things, is to breake vvith the vvorld, not forcing vvhat ſhall be ſpoken of him, as long as he giueth no actiue ſcandall. For yf all theſe feares & reſpects be vvel examined, and vveighed in equall ballance, they vvil be in the end but blaſtes of vvind, and buggebeares to feare children, vvhich ar afraid of euerie ſhadovve. To conclude, he that maketh anie greate account of the vvorld, can not be the true ſeruant of God. *Yf I ſhould pleaſe men*, ſaith th'Apoſtle, *I ſhould not be the ſeruant of Chriſt.* Gal. 1. 10.

THE

THE FOVERTH TREATISE, CONTEINING AN INSTRVCTION OR RVLE OF GOOD LIFE,

ESPECIALLIE FOR THOSE, THAT *begin to ſerue God in Religion.*

TO THE READER.

ALBEIT the treatiſe that heere enſueth, ſerue principallie for ſuch, as begin to ſerue God in Religion, yet neuertheles al the contents thereof, ſerue as vvel alſoe for al thoſe, that trulie and vvith al theire hart giue them ſelues to the ſeruice of our Lord, as in the beginning of this booke vvas mentioned. But that vvhich ought heere to be aduertiſed is, that *the end of Chriſtian liſe*, to vvhich ar ordeined al Gods commaundments and counſels, and al ſtatutes & vowes of Religion, *is*, as th'Apoſtle ſaieth, *Charitie*. VVhich although it be ſo, yet doe vve not, in the beginning of this treatiſe, ſtraite vvaies ſpeake of this end, but of that, vvhich apperteineth to him, vvhoe taketh

taketh vppon him to inſtruct a nouice, nevvlie com out of the vvorld, vvith ſuch inclinations and vvicked cuſtoms, as he bringeth from the ſame. For he that hath this office, muſt cheefelie attend to deſtroye and mortifie ſuch euil habites, and inclinations; and to plant in their place al thoſe vertues that be contrarie to them.

For euen as the Carpenter, vvhich pretendeth to furniſh the timber, for building of a palace of ſom great lord, firſt of al cutteth avvaie the barks of ſuch trees, as be brought from the vvoode, & then doth favve, ſquare, and poliſh them, vntill they be fit for his purpoſe; ſo likevviſe the good maiſter of nouices, and he that deſireth to becom the temple and dvvelling place of God, muſt vnderſtand, that firſt he muſt caſt out of his ſoule, al the vvicked and peruerſe cuſtoms vvhich he bringeth from the vvorld, and then muſt adorne and beutifie the ſame, vvith the vvoorks of vertues. And this thing vvhich is the end of him that bringeth vp a nouice, is alſo a meanes to obteine the true end of the lavve, vvhich is Charitie, as before hath ben ſaied. For vvhen the paſsions be once mortified, and vertues planted in their place; Charitie remaineth as the ladie and Queene of a man: for as our ſovvle is a

ſpiri-

ſpiritual ſubſtance, ſo is ſhe a frind of ſpiritual things. Neuertheles the affections of this life dravve her dovvnevvards, and hinder her from flying vp to heauen, vvhere ſhe hath her neaſt.

Heerehence it is, that as a ſtone, vvhich by force of ſom other thing is holden in a higher place, then his nature requireth, as ſoone as the impediments, that held it, be taken avvay, ſtraite vvais falleth dovvne to the center, vvhich is his natural place: in like manner, vvhen the diſordred paſsions of oure ſoule be once mortified and ſubdued, vvhich ſhe hath to the things of this vvorld, ſhe ſudainlie, being holpen vvith the grace of God, lifteth her ſelf vp to heauen, vvhich is the proper place of her abode.

This is then the reaſon, vvherefore ſo greate account is made heere of the mortification of our paſsions, becauſe theſe be the chaines, vvhich hold our ſoule bound, & hinder her from flying vpvvards. Vertues alſo be neceſſarie together vvith this mortification, becauſe they be the inſtruments, vvhich Charitie vſeth in al her vvoorks; no othervviſe then our ſovvle vſeth her faculties, and naturall povvers in all her functions.

AN

AN INSTRVCTION, OR RVLE OF good life, for thoſe that begin to ſerue God eſpecialhe in Religion.

EFORE vve begin to treate of the exerciſes and vertues, that he muſt haue, vvhich beginneth to ſerue God in Religion, it is neceſſarie to declare the end of this affaire; becauſe the ignorance of the ſame, is that vvhich maketh manie erre out of the right vvaie.

The end then of this entrepriſe ſo important, is to correct, and mortifie al euil inclinations, and diſordred appetites of nature, and to make a man ſpiritual, and vertuous, in ſuch ſort that he obteine the end, for vvhich he vvas created, vvhich is God. The end is to giue the firſt being to a nevv man, not of the earth, but of heauen; not of the fleſh, but of the ſpirite; not conformable to the image of the earthlie Adam, but like to that of the heauenlie; not according to the affections and conditions of the firſt generation, vvhich vvas by nature, but according to the ſecond generation, vvhich is by grace. Finallie the end is to dooe that, vvhich

vvhich God commaunded the Prophet Ieremie, vvhen he saide. *I haue set thee this daie ouer nations and kingdoms, that thou maist roote out, and destroie, & dispers, & build vp, & plant.* VVhich is as much as to saie; that thou pluck of from the soule all appetitee & inclinations, that men bring from theirs mothers vvombe, & the corruption of sinne; & that thou plant in theire places the plants of vertues, vhich be agreable to the nevv regeneration, & adoptiõ of the sonns of God.

Ieremi. 1. 10.

Heerehence it appeareth that like as he, vvhoe desireth to make a pleasant garden in a hill ful of briars, first diggeth vp vvhatsoever hindereth him, and then planteth in the same al such fruteful trees as he desireth: so one that purposeth, to make his sovvle a garden shut vp and inclosed, and a paradise of pleasure for almightie God, must first roote out all euil herbs, & al the thornes of vices, and vvicked inclinations of nature, and then forthvvith set in theire steede, al svveete plants & flovvers of vertues and graces. In like sort doe they that mind to make a faire pictur; for first they prepare the matter, vvhereupon it is to be painted, by plaining and polishing the same, and taking from it al roughnes: vvhich being donne, they drayv in it vvhatsoeuer

ſoeuer they pleaſe. Novv the verie like diligence is to be neceſſarilie vſed in this ſtate, in vvhich nature remained through ſinne (vvhich before vvas needles) to deſtroye and aboliſh the remaines of that firſt generation, and to adorne the ſovvle vvith the vertues of the ſecond.

VVherefore, as amongſt diuers and ſundrie kind of fruites, ſom there be, that ar fit to be eaten, as ſoone as they be gathered of from the trees, and ſom others that firſt muſt be boiled, or put in conſerue manie daies, to aſſvvage and temper their natural ſharpnes and bitternes, vvith vvhich they grevv; ſo muſt vve vnderſtand, that mankind hath had tvvoe ſtates or conditions of being, the one before he fel, the other after his ſinne committed: & that in the firſt he vvas ſo ſeaſoned and ripe, that nothing vvas to be found in him vvorthie of blame or amendment; but in the ſecond there is ſo much to be amended, that ſcarſe he hath anie thing, that needeth not to paſſe firſt through the fiar of the holie ghoſt, that ſo it maie loſe al the vvickednes it hath. And this is one of the chiefeſt points and aduiſes of this affaire; vvhence it appeareth hovv great an error thoſe bringers vp of nouices commit, vvhoe being intangled and intri- *Note this*

cated

cated in other things of leſſe importance, imploie not al theire forces in this labour of mortification: vvhereof it enſueth, that men remaine almoſt as they vvere borne, that is in onlie natural goodnes or yll, vvhich is no leſſe inconuenience, then to place a piece of timber in a gorgeous pa'aice, no othervviſe prepared, then euen as it vvas brought out out of the vvoode; or to ſet vppon the table in a delicious banket greene oliues, in ſuch ſort as they be gathered from the tree.

Seeing then that the end of this entrepriſe, is to make a man good and vertuous, that thou be not deceaued vvith vvhat ſoeuer ſort of goodnes, thou muſt vnderſtand that there be tvvoe kinds of goodnes; th'one is naturall, and is proper to ſuch, as be naturallie gentell and vvel condicioned; th'other is ſpiritual, proceeding of grace, and of the feare and loue of God, vvhich is propre to thoſe that be iuſt perſons. Betvvixt theſe tvvo kinds of goodnes there is ſo great difference, that vvith the firſt, vve nether merite grace nor glorie, but vvith the ſecond vve obteine the one and the other. And for this purpoſe, the chiefeſt care of a good maiſter muſt be, to attend that this ſpirite of the feare and loue of God, be poured into the ſovvle of his nouice, procuring the ſame by all

all meanes that maie ſerue to this end, ſuch as ar Praier, Meditation, and Vſe of the Sacraments &c. For othervviſe, vvhat ſoeuer he ſhal doe, vvil be a bodie vvithout ſovvle, an Adam of earth vvithout ſpirite of life, vvhich is a thing of ſmal profit for Religion; becauſe by experience vve ſee, that ſuch, as in religion haue nothing els but this naturalgoodnes, ar no more to be eſteemed then ſeelie ſoules, or folkes of good paſt, that ar led by euerie man vvhither he vvil, and can not ſaie naie to anie bodie, nor hold hand in anie thing that is commended to them. In ſo much, that a man othervviſe yl bent by nature, vvhich ſtriueth alvvaies through the feare of God, againſt his vvicked inclinations, is much more vvorth, then is an other, verie vvel inclined by nature, yf he vvant this feare. For as the vviſe man ſaieth, *Better is a liuing dogge, then a dead lion:* becauſe vvithout ſpirite of life, not anie one thing, be it neuer ſo greate, can be grateful and acceptable to God. *Eccleſ. 9. 4.*

Of that, vvhich hi herto hath ben ſaid, it is manifeſt, hovv that this end, of vvhich vve haue ſpoken, comprehendeth tvvo things; th'one is to driue out of the ſoule al kind of vices; the other is to plant in the ſame al kind of vertues, ſeeing the one ne-

ceſſarilie goeth before the other. For like as in natural things, there can be no generation vvithout corruption; ſo vertues can not be engendred and brought forth in our ſoule, yf our vices be not firſt dead: nether can the ſpirit freelie raigne and goueme, yf the fleſh be not before vanquiſhed and ouercom.

These tvvo ends the Apoſtle had then obteined, vvhen he ſaid, vvriting to the Galatians, *vvith Chriſt I am nailed to the Croſſe; and I liue, novv not I, but Chriſt liueth in me.* For by saying that he vvas *nailed to the Croſſe*, and that *he liued not*, he giueth to vnderſtand the death of the auld man, vvith al his vvicked inclinations and appetites, vvhich he had ouercom through the faueur of the Croſſe of Ieſus Chriſt: and by saying *Chriſt liueth in me*, he ſetteth before our eyes the reſurrection, and life of the nevv man, vvhich vvas not novv conformable to the affections of fleſh and bloud, but to the vertues and examples of Chriſt.

Gal. 2. 19.

These ſelfe ſame tvvo ends, did our Sauiour comprehend in thoſe vvoords of his, saying *If anie man vvil com after me, let him deme him ſelf, and take vp his Croſſe, and follovv me.* For by saying, *let him deme him ſelf*, he laid before vs the firſt & immediate end, vvhich is that

Matth. 16 24.

is, that a man den ie his ovvne vvil, and natural inclination, vvith al the affections and appetites thereof, and that he haue no lavv vvith them, nor in anie vvise acknovvledge them, thereby to folovv and obey them. The ſecond and laſt end he declared, by ſaying *let him folovv me*, that is, let him folovv all the paſſes and examples of my life, and al the vertues that he ſhall find in me. And in that vvhich he ſaied, *Let him take vp his Croſſe*, to vvit of trauail and auſteritie, he declared the chiefeſt meane and inſtrument, neceſſarie for the one and the other end: becauſe that neither rooting out of vices and ouercomming of nature, nether planting of vertues, can be donne vvithout trauail and paine, for ſomuch as there is great difficultie, as vvel in the one, as in the other.

By that vvhich hath ben ſaied, vve maie plainelie gather of vvhat condition this nevv vvarfare is, to vvhich a man is called, and vvhat ſort of profeſſion it is: for he is not called to a delicate and quiet life (as ſom doe imagin) but to the Croſſe, to trauail, to fight againſt his paſſions, to pouertie and nakednes, to the ſacrifice of him ſelf, and of his ovvne vvil, and finallie to that mortification, of vvhich our Sauiour ſaid; *vnles the* Ioan. 12.
graine of vvheate, falling into the ground, die, it 20.

ſelf remaineth alone; but if it die, it bringeth much fruite. He that loueth his life, ſhall loſe it; and he that hateth his life in this vvorld, doth keepe it to life euerlaſting. It is no matter of ſmal importance to vvin and ſubdue nature, and to make of fleſh ſpirite, of earth heauen, and of a man an Angel. For if in deede to make of a greene hearbe, fine and delicate linnen cloth, there needeth ſo much mortifying & trauail about the ſame, by reaſon of the greate difference there is, betvvixt the one and the other; hovv much more is it neceſſarie, ſo the making of this ſo greate a change, of a man into an Agel? They report, that vvhen a ſnake vvil change his ſkinne, he entreth by a verie narovv and ſtraite hole, that by this meanes he maie ſhift of his ould ſkinne: he then that mindeth to ſtrippe him ſelf of the ould man, & to put on the nevv, hovv can he bring this to paſſe, by leading a large & delicate life? There can be no generation vvithout corruption, nether can a man atteine to be that, vvhich he is not, yf firſt he leaue not to be that, vvhich he is: a thing that can not be donne vvithout great paine and labour.

The life of a Chriſtian man is ordeined to a ſupernaturall end, and ſo preſuppoſeth ſupernatural forces, and conſequentlie this life

ſife it ſelf muſt be ſupernatural, to vvhich thing fleſh and bloud can not arriue. VVoe to that Religion, vvhoſe manner of life is vvide and large, for in it a man ſhal goe alvvaies vvith a vveake and faint ſtomacke, and one libertie vvil aſk an other, one delicacie vvil dravv an other. Religious life ought to be ſuch, that like as the ſea caſteth from it ſelf all dead bodies, and the pot, that boileth, all the froth and ſcume, that is vvithin it; ſo ſhee ſhould berid her ſelf of all the ſcume that ſhe hath, & of al the dead carcaſes vvhich ſhe findeth to be in her. Let the ſeruant of God then force, and doe violence to him ſelf; let him take a greate courage, and think that God ſaieth vnto him, that vvhich the Angel ſaid to Elias: *Riſe vp, eate, becauſe there reſteth yet a greate vvaie for the to goe.* 3. Reg. 19 7.

Novv to turne back to our purpoſe, for ſomuch as there be tvvoe things, vvhich vve muſt alvvaies haue before our eyes in this affaire, vvhich be to extirp vices, and plant vertues: according to theſe tvvoe ends, ſhal this preſent treatiſe haue alſo tvvoe parts. The firſt ſhal be of the mortification of vices, and euil inclinations of nature: the ſecond ſhall be of vertues, & of al the renevving of the invvard man. Not that theſe

tvvoe parts be different betvvixt themſel-
ues in practiſe & vſe, ſeeing vertues can not
be planted, vnles vices be firſt rooted out;
but onlie that the matter, of vvich vve treate,
maie be the better vnderſtoode: eſpeciallie
becauſe vve knovve more euidentlie
the vices that vvar againſt vs, then
vve doe the vertues, vvhich vve
haue neede of; and ſo that
vvhich vve get not by one
vvaie, vve ſhal ob-
teine by an
other.

THE FIRSTE PARTE OF THIS TREATISE, SPEAKING OF THE MORTIFICATION OF OVRE VICES,

AND PASSIONS, AND OF THE *meanes that ſerue for this purpoſe.*

FOLOvving then the order, vvhich vve haue heere ſet doune, the firſt thing that vve muſt pretend and ſeeke to bring to paſſe is, to caſt out of this kingdom al the Iebuſites, and to purge this curſed earth from al thiſtles and brambles; that is, vve muſt labour to ſubdue our nature, and to extirp all euil inclinations and appetites, vvhich partlie by the natural condition of eche one, partlie alſo by naughtie coſtom, doe ſtick and cleaue vnto him.

This being preſuppoſed, the firſt thing that he ought to doe, vvhoe deſireth to be changed into an other man, is to knovv the inclinations of the firſt man; vvhich is nothing els but to knovv the enimies, againſt vvhom vve muſt alvvaies haue moſt deadlie vvarre. Let him ſearch vvel althe

corners of his conſcience; let him examen all the vices, to vvhich he feeleth him ſelf moſt bent, as to hatred, to vvrath, to glottonie, to ſlouth, to enuie, to too much talk, to lying, to boſting, to vaine glorie, to lightnes and eaſines of hart, to pleaſure and pampering of the bodie, to pride, to preſumption, to diſhoneſtie, to puſillanimitie & vveakenes of mind, to couetouſnes and pinching, and to ſuch other vices and defects: and let him determine vvith him ſelf, to take this ſo glorious and vvorthie an enterpriſe in hand, as is to vanquiſh and ſubdue him ſelf, and caſt out of his ſovvle al theſe monſters, and not to giue ouer, nor take repoſe, vntil he ſee an end of that, vvhich he pretended. Novv theſe vvicked inclinations & vices he ſhall neuer by anie meanes vnderſtand better, then by labouring to obteine vertues, vvhich be contrarie vnto them: becauſe vvhen it commeth to the point, to embrace vertue earneſtlie, & as it behoueth vs to doe, then the contradiction of that vice, vvhich repugneth to vertue, declareth and ſhevveth it ſelf; vvhich yet before laie hidden. And to ſaie the truth, a man neuer commeth to knovv vvel his natural imperfections and vices, vntil he haue a vvil & deſire to leaue them; no othervviſe then

then the bird, vvhich is taken in the ſnare, feeleth not that he is taken, vntil that he ſeeke to get out of the ſame.

And becauſe there might be much ſaid of this matter, yf a man vvould runne through euerie particular vice, and inclination of ours, & the breefenes of this little treatiſe ſuffereth not that I be ouerlong: I ſhal be content for this preſent, to remit the vertuous and diligent reader, to the ſprings and fountaines of this matter, that is, to the holie fathers and doctors, that vvrite of the ſame.

To this helpeth verie much alſo, the ordinarie examining of a mans ovvne conſcience, vvhich at the leſt ought to be donne euerie daie once, in vvhich he muſt enter into iudgment vvith him ſelf; laying doune before him, al his euil inclinations and affections; and examen al his vvords, vvorks and thoughts; and the intention vvhich he hath in al his actions; and the ſenior and deuotion vvith vvhich he vvoorketh; and to chaſten him ſelf, and doe penance for that vvhich is il donne, hauing alvvaies readie ſom ſorts of penance for this purpoſe; and demaund inſtantlie, at almightie Gods hands, grace to remaine at the end victorious and triumphant. I knovva certaine perſon,

perſon, vvhoe, in the examen at night, vvhen he found that he had exceeded in anie vvoord, vvas vvount to byte his toung in penance of that, vvhich he had miſpoken: and an other that for this vvas vvont to take a diſcipline, as alſo for vvhatſoeuer other defects. And ſo maie euerie one take to him ſelf, ſom particular manner of penance, thereby to chaſten the faults, vvhich he euerie daie committeth.

It auaileth alſo much, and is a thing of great profit, to procure earneſtlie euerie vveeke the victorie of ſom particular vices, and to haue about a man ſom thing, to vvaken him, and put him in mind of this enterpriſe, as maie be to gird him ſelf vvith ſom thing, that cauſeth paine, or ſom ſuch like: to the end that this maie ſeruue alvvais to admoniſh, and prick him forvvards to that, vvhich before he had purpoſed, and make him adviſed, that he ſleepe not in this affaire.

It helpeth alſo, and that verie much, that a man doe oftentimes renounce, and giue ouer his ovvne vvil, euen in thoſe things that be lavvfull; that by ſo doeing, he maie be the more prompt and redie, to denie the ſame in ſuch things, as be vnlauful and forbidden; and that he occupie him ſelf in ſom labours

labours leſſe neceſſarie, thereby not to faile in ſuch as be of neceſsitie: in like manner, as men report, that Socrates the philoſopher did, & as they doe, vvhich vvil goe to vvarre, vvhoe in time of peace doe exercise thoſe things, vvhich they muſt vſe in time of vvarre. And let him not ceaſe in this affaire, vntil ſuch time as his ovvne vvill be dead & buried (vf poſsible it vve e) to the end that there be no hinderance againſt Gods vvil, nor againſt the vvil of thoſe that be in his place.

Novv a general meane and inſtrument, that ſeemeth neceſſarie and requiſite for all theſe exerciſes, is that general ſtrength, of vvhich vve ſpake before, to overcom ther-vvith all the difficulties, vvhich offer them ſelues vnto vs in this enterpriſe: For ſomuch as heere muſt be vanquiſhed tvvoe of the moſt potent things in the vvorld, vvhich be *nature* and *reaſon*; vvhich can not be donne vvithout this general courage and ſtrength, vvhich vve haue made mention of. Heere-hence it is that our Sauiour ſaid. *The kingdome of heauen ſuffereth violence, and the violent beare it avvay.* And therefore as he that labou reth vpon-vvoorke, muſt neuer let goe the hammer out of his hands, for the hardnes and reſiſtance of the matter, Matth. 11. 12.

on

on vvhich he vvoorketh; ſo he that laboureth on the matter of vices & vertues, muſt not moue one paſe vvithout this ſtrength and conſtancie, by reaſon of the perpetual difficultie, vvhich is in this matter. And let him be aſſured, that manie occaſions vvil be offred heere, to make him relent, and be diſmaied in the beginning, and that he ſhall haue manie falls, and ſpend manie teares for them, & ſhall haue great diſcontentment and diffidence of him ſelf. But yet let him vnderſtand, that this is the roial and beaten vvaie of all Saincts, and the true profe and exerciſe of vertue, and the true penance and file, vvith vvhich al the ruſtines of vices is made cleane: & that there is no other vvaie more aſſured, as vvel to com to the knovvledge of God, as to the knovvledge and contempt of him ſelf. Nether let him be diſcouraged, though he fall manie times, but rather, yf he fell a thovvſand times a daie, let him a thouſand times riſe vp againe, ſtil truſting in the ſuperabundãt goodnes of God: nether let him be troubled, ſeeing that he cannot at euerie moment oue com & ſubdue ſom of his paſſions, becauſe eftſones it falleth out, that that is ouercom after manie yeares, vvhich could not be ouercom in long time before; that by

by this meanes a man maie ſee manifeſtlie of vvhome this victorie is. And ſom times it pleaſeth our lord that ſom Iebuſite remaine in our land, as vvel for the exerciſe of vertue, as alſo for the ſafegard of humilitie.

Aboue al this, the diligence of a good maiſter vvil help much to this mortification, for that to him it apperteineth principallie, to haue knovvledge of the naughtie inclinations of his diſciple, and to ſeeke alvvais medecines and remedies for them. Amongſt vvhich remedies one of the chiefeſt is, to reſt the ſpeare, and incountre him in thoſe paſſions, and inclinations that he hath, ſetting him a vvoork in baſe and humble offices, yf he be loftie and proude; in things that be auſtere and hard, yf he be tender and delicate; ſpoiling him of that vvhich he hath, yf he ſee him bent to proprietie; and aboue al making him denie his ovvne vvil in diuerſe things, euen in thoſe that be laufil, to the end that he be more eaſie, vvhen neede ſhal ſo require, to denie the ſame in things that ar forbidden. In ſuch ſort, that as he vvhich breaketh young horſes, to make them manureable and pliant to the bridle, is not content to make them runne the right race onlie, but giueth them a thouſand gire-volts, or turnings to the one ſide and the other,

that

that by this meanes in time of neceſsitie he maie vvith facilitie turne him at his pleaſure; ſo likevviſe the good maiſter, muſt ſo often exerciſe his ſcholar in renouncing his ovvne appetites, that novv his vvil being habituated, and made to plie it ſelf, doe not ſtand ſtubborne, ſtiffe, and vntractable, but be gentle, eaſie, & obedient to that, vvhich they ſhal diſpoſe of her: for othervviſe ſhee vvil becom as hard as an oke-tree, vvhen you vvould bend her anie vvaie, ſuch as vvas that people, of vvhome God ſaied by the Prophet Iſaie. *I knovv that thou art ſtubborne, and that thie neck is an yron ſinevve*. And againe. *From the vvombe I haue called the a tranſgreſſour*, to vvit of mie commaundements and vvil, to doe thine ovvne.

Iſai. 48.4
Ibid. v. 8.

This is then the chiefeſt point of this inſtruction, vvithout vvhich al the reſt is nothing vvorth, or of exceeding ſmal value. For to goe to the quiar in time appointed, and to doe ſuch offices as all others doe, anie vertue be it neuer ſo little, is ſufficient; nether is there in this anie matter vvhereby to exerciſe ſuch vertues as be of importance, to vvit Patience, Obedience, Charitie, Humilitie, Diſcretion, Subiection and the like; vvhich all ar more perfectlie diſcouered in labours, in reprehenſions, in baſe offices, in

punish-

puniſhments, and particularlie in penances, vvich be giuen vvithout ſufficient cauſe; for in theſe things vve ſhevv patience, vvhich is the touch-ſtone of vertues perfection and fineues.

And therfore it is a ſingular kind of probation, to giue the nouice oftentimes this manner of penance, for by this meanes is knovven the valour and vertue of eche one. In this ſort thoſe auncient holie fathers vvere vvont to proue, and exerciſe theire diſciples, vvhich they brought vp; and yf they vve brought vp in like manner novv, Religious houſes vvould be peopled not vvith men, but vvith ſo manie Angels: becauſe vvith this kind of flaile, they vvould eaſilie ſeparate the ſtravv and chaffe from the threſſing floare, and the corne vvould remaine alone. But ſince the time that this auncient diſcipline hath ceaſed, things goe as novv a daies vve ſee.

Novv the ſelf ſame force and ſeueritie vvhich the diſciple ought to vſe vvith him ſelf, muſt the maiſter alſo vſe vvith him, chaſtiſing ſeuerelie and religiouſlie his imperfections, to the end he feare him; and aniſing and vvarning him ſecretelie, to the end he loue him, taking a vvaies heede, as much as poſſiblie he maie, that he nether haue nor

ſhevv

ſhevv auerſion from anie one, nor vtter anie angrie, or iniurious vvoords; becauſe as ſoone as this ſhall be noted in him, the vvhole enterpriſe vvil be diſſolued and broken of. ſeeing that the chiefeſt meanes to compaſſe the ſame, is kindnes and loue. Nether, becauſe ſom be frovvard & vveake, ought the good maiſter therfore to haue leſſe care of them, but rather (as S. *Bernard* ſaith) to others he muſt be as a companion, to vveakelings onlie as a father and Superior: hauing fo. his enterpriſe to be neuer vveerie, nor to take repoſe, vntil ſuch time as he ſhall gaine them to Chriſt. And vvhen ſom times he is forced to chaſten and puniſh, let him procure to obſerue diligentlie that vvhich S. *Gregorie* admoniſheth, that his ſpeeche be ſvveete, and his hand ſeuere: and in this ſort he ſhall eaſilie amend vvhat is amiſſe, and not ſcandalize anie bodie. Manie other things might be ſaied to this purpoſe, but that, vvhich hath ben hithertooe ſet doune, ſuffiſeth for the preſent: and ſo let vs novv gee forvvard to ſpeake of that vvhich yet remaineth.

THE

THE SECOND PARTE OF THIS TREATISE

VVHICH SPEAKETH OF vertues.

HE ground of our hart being once cleanſed, and alſo purged from all the thornes, and naughtie vveedes of vices & paſſions, vvhich vvere in the ſame, it remaineth that novv vve ſet in it diuers flovvers & plantes of vertues; that ſo this garden incloſed, and this paradiſe of pleaſure, in vvhich God him ſelf mindeth to dvvel, maie be brought to an end and perfection.

Of Charitie.

THE firſt plant then, vvhich is as the tree of life, that muſt be ſet in the middeſt of this paradiſe, is *Charitie*, vvhoſe propertie is to loue, and eſteeme God aboue all things. To this vertue it apperteineth to laie the firſt ſtone of this building, vvhich

is a ſtedfaſt purpoſe and determination, not to doe anie thing, through vvhich this treaſure maie be loſt, vvhich yet is loſt by one mortal ſinne. Let this therfore be the firſt foundation, and dermination of a Chriſtian man, to eſteeme, and make ſuch account of God, and to procure ſo much to obſerue this manner of loialtie and fidelitie, that he vvould rather endure al the torments and paines in the vvorld, euen as the holy martyres ſuffred them, then commit but onlie one mortall ſinne. This muſt be alvvaies before his eyes, this he muſt feare in all his affaires, this he muſt demaund in al his praiers, yea this muſt be the greateſt, and the moſt continual of al his petitions.

Vnto this ſame Charitie it apperteineth to purifie the eye of our intention in al our vvorkes, pretending in them not our ovvne commoditi and inte.eſt, but the onlie vvel pleaſing and contentation of God. In ſuch ſort that vvhatſoeuer vve doe, either folovving oure ovvne vvil, o the vvil of anie other vve doe it not for com liment, nor for a bare ceremonie, nor for neceſsitie, nor by conſtrainte, nor to pleaſe the eyes of men, nor for anie vvorldlie gaine or profit, but purelie for the loue of God: like as an honeſt vvoman ſerueth her huſband, not for anie

anie commoditie that ſhe hopeth at his hands, but for the loue vvhich ſhe beareth vnto him. And this intention ought a man to haue, not onlie in the beginning & end of his vvorkes, but alſo in the time that he doeth them, he ought to doe them in ſuch manner for God, that in doing them he actuallie exerciſe him ſelf in louing of God: ſo that vvhileſt he is in vvorking, he maie ſeeme rather to be louing, then to be vvorking. And after this ſort, he ſhal not be diſtracted in the vvoorks that he doeth. For ſoe vvere the Saincts vvont to vvorke, and therfore vvere not diſtracted. VVe ſee that vvhen a mother, or good vvife doth anie ſeruice to her child, or to her huſband, vvhich com from abrode, ſhe doth both loue them, and ſerue them together; deliting her ſelf, and taking great pleaſure and contentation in that ſeruice vvhich ſhe doeth vnto them. In like manner ought our hart to be affected, vvhen it mindeth to doe anie ſeruice vnto his Creator.

To this ſelf ſame Charitie it appertaineth not onlie to loue God, but alſo al things that be his, and eſpeciallie reaſonable creatures, made to his image & likenes, vvhich be his children, and the membres of his miſtical bodie; and ſo vvith one onlie ſelf ha-

bite of Charitie, ought vve to loue both God and them; God for him ſelf, and them in God, and for him, for vvhoſe ſake it is reaſon that vve reſpect & loue them, although of them ſelues they deſerued not to be beloued. This loue requireth of vs, that vve hurt no man, that vve ſpeake euil of no man, that vve iudge no man, that vve keepe in greate ſecreſie the good name & fame of our neighbour, yea and rather to cloſe vp our mouthes vvith ſeuen knottes, then once to touch him in his good name.

Nether is it ſufficient onlie to doe no hurt to others, but it is alſo requiſite to doe good to al, to helpal, to giue counſel to al, to forgiue vvhoſoeuer hath offended thee, to aſk pardon of him, vvhome thou haſt offended, and aboue al to ſuffer and beare the greeuances, iniuries, rudenes, ſimplicitie, humors, and condicions of al men, according to the ſaying of the Apoſtle. *Beare ye one an* Galat 6. 2 *others burden, and ſo ſhal ye fulfil the lavve of Chriſt.* This is that vvhich Charitie requireth, vvherein is conteined the lavve and the Prophets: vvithout vvhich, he that vvil goe about to found a Religion, ſhal doe as litle as he, that vvould forme a liuelie bodie vvithout a ſoule; vvhich bodie maie vvel be ſtravve or ſtone, but not a liuing creature.

Of

Of Hope.

THE ſecond vertue ſiſter of *Charitie*, is *Hope*, vnto vvhich it apperteineth to behold almightie God as a father, bearing tovvards him the hart of a ſonne: becauſe that in verie deede, as there is no good in this vvorld, that is vvorthie to be called good, yf it be compared vvith God; ſo is there no father in earth, that ſo tenderlie loueth thoſe, vvhome he hath accepted for his ſonnes, as almightie God doeth. And ſo, vvhatſoeuer ſhal happen vnto a man in this vvorld, be it proſperitie or aduerſitie, let him bevvel aſſured, that al is for his commoditie and good, and that al commeth from Gods hand, ſith no one ſparovv falleth into the ſnare vvithout his prouidence: and in al theſe things let him foorthvvith haue recourſe vnto him, vvith entiere confidence opening vnto him al his troubles, truſting in the paſsing great bountie of his liberalitie, in the fidelitie of his promiſſes, in the pledges of the benifits alreadie receaued, and aboue al in the merites of his ſonne, that although he be a ſinner and verie miſerable, yet vvil God be merciful vnto him, and direct al things for his commoditie.

And for this purpoſe let him alvvaies beare in mind that verſe of Dauid, *I am a begger & in pouretie, but our lord is careful for me.* And yf he vvil regard vvith attention the ſcripture of the pſalmes, of the Prophets, and of the Euangeliſtes, he ſhall find it al ful of this kind of prouidence, and hope, vvherevvith he ſhal dailie take greater encouragement to truſt in God. And let him be aſſured, that he ſhal neuer haue true peace, and quietnes of mind, vntil ſuch time as he hath this manner of ſecuritie and confidence; for vvithout this confidence, euerie thing vvil moleſt, diſquiet, and diſmaie him. But vvith this confidence there is nothing that can trouble him, for ſo much as he hath God for his father, for his protector and defender (as he is of al thoſe that hope in him) vvhoſe povver and ſtrength no arme is able to reſiſt.

Pſal. 39. 18.

Of Humilitie.

THE third vertue is *Humilitie* as vvel inVvard as outvvard, vvhich is the roote and foundation of all vertues, & to vvhich it apperteineth, that a man account him ſelf for one of the moſt vile, and vngrateful creatures of the vvorld, moſt vnvvorthie of the bread that he eateth, of the earth vvhich he trea-

he treadeth vppon, and of the ayre vvherevvith he breatheth; and that he esteeme him selfe no better, then a stinking & abominable carcasse, stuffed ful vvith vvormes, the stenche vvherof he himselfe cannot abide; and for this cause let him desire to be dispised, and dishonoured of al creatures, sith he hath so dishonoured and dispised his Creator. Let him loue those offices that be most base and vile, as to vvasshe & vvipe dishes, to svveepe the house, to vvash and make cleane the necessities of others, as vvel sick as vvhole, and let him esteeme this for a most high glorie, that he is becom as a drudge, & a scullion of al men for the loue of God, sith he became, and made him selfe much lesse then anie of these things be, vvhen he offended almightie God.

Of Patience.

THE fouerth vertue is *Patience*, vvhich as S. Iames saith, is a vvork of perfection; & as the Apostle nameth it, a token of proofe, becaus this vertue is a greate discouerer (as vve haue said before) of the finenes of all vertues, but principallie & notoriouslie of prudence and discretion. This vertue hath three degrees. The first is *Iacob.* 1.4. *Rom.* 5.4.

to ſuffer vvhatſoeuer tribulations or iniu-
ries, vvithout murmuring and quarrelling.
2 The ſecond is not onlie to beare them pa-
tientlie, but alſo to deſire them for the loue
3 of God. The third is to reioice in them, as it
is recorded of the Apoſtles that they did,
Actor. 5. 41. vvhen *they vvent from the ſight of the Councel reioicing, becauſe they vvere accounted vvorthie to ſuffer reproche for the name of* IESVS. And albeit this be a vvork of greate perfection, yet the nouice, vvhoe in the beginning of his conuerſion (vvhen the feruors of charitie, and the conſolations of the holie Ghoſt doe moſt abound) arriueth not to this, let him be vvel aſſured, that he is not yet a good nouice, nether hath he begunne proſperouſlie to runne this race.

Of Pouertie.

THE fift vertue is *Pouertie of ſpirite*, to vvhich it apperteineth, not onlie that a man poſſeſſe nothing as proper, but alſo that he deſpiſe, and contemne vvhatſoeuer riches for Chriſt, as things that be the matter and obiect of pride, of enuie, of couetouſnes, of vvrath, of contention, and of al the cares and troubles of the vvorld. To this vertue it belongeth not onlie to be poore

poore in deede, but alſo to loue and affect pouertie; nether onlie to loue pouertie it ſelf, but alſo al the companions of pouretie, as hunger, thirſt, vvearines, a poore hovvſe, a poore bead, a poore table, poore apparel, poore houſ hold ſtuffe, and euerie one that is poore, thereby to be in ſom part like to our Lord, vvhoe vvas borne ſo poorelie, liued ſo poorelie, died ſo poorelie, and vvas ſo poorelie buried. And that nouice or religious perſon, vvhoe is not yet arriued to this terme, hath not atteined to the perfection of pouretie, nether to the feruor of ſpirite, and conſequentlie he ſhall not find nether in God, nor in him ſelf, that perfect peace and repoſe vvhich he deſireth.

Of Chaſtitie.

THE ſixt vertue is *Chaſtitie*; the office vvhereof is to haue a bodie and mind euen of an Angel yf poſsible it vvere, & to flie both heauen and earth, from all communications, ſights, familiarities, conuerſations, frindſhips or acquaintance, that maie be anie preiudice to the ſame; yea though it be ſom times euen of ſpiritual perſons. For as S. *Thomas* ſaith ſingularlie vvel, oftentimes the ſpiritual loue commeth to be chaunged

chaunged into a carnall loue, by reaſon of the likenes, vvhich is betvvixt the one loue, and the other. And therfore let a man endeuour in this point, to be ſo chaſt and faithful to God, that he vvould rather pluck out his eys of his head, yf it vvere poſſible, then behold anie thing, that might offend the giuer of them. And vvhen anie occaſion ſhall be miniſtred vnto him to ſee anie thing, that maie moue him vnto vnchaſt thoughts, let him ſaie mildlie in his hart. O mie lord, let me not haue eyes to behold anie thing, vvherevvith I maie offend thine eyes. Let it not pleaſe thy goodnes, that, vvith the eyes vvhich thou haſt giuen me, and vvhich thou doeſt novv illuminate vvith thy light, I make vveapons to offend thee. He that ſhal haue this honeſt & careful regard in the gouernment of his eyes, maie be vvel aſſured that God vvil preſerue him, and that thereby he ſhal eſcape manie battailes and perils, & ſhall liue in greate peace and quietnes.

Of Mortification.

THE ſeuenth vertue is *Mortification, of ovvre appetites and ſelfvvil*, vvhich is noe particular vertue, but vniuerſal and general, that comprehendeth all vertues, vvhich haue for theire office to moderate and ſubdue the paſsions of our hart. To this vertue apperteineth to contradict, and mortifie not onlie thoſe appetites and deſires, vvhich extend them ſelues to vnlauful things, but alſo to ſuch as ar not forbidden; to the end that by the exerciſe of the one, a man maie be more readie to the vſe of the other. And therfore it is in deede a verie commendable exerciſe, and vvorthie of greate praiſe, that as often as a man hath vvil to eate, to drink, to ſpeake, to recreate him ſelf, to vvalke abrode, to ſee this or that thing; he ſo often contradict his vvil in theſe things, and breake his ovvne appetite, that in ſo dooing he maie becom more fit to ſuffer the bridle of reaſon in other his appetites and deſires, vvhich be leſſe vvel ordered, as ar thoſe of honoure, of intereſt, of delights, and ſuch like.

It is alſo verie expedient, that the maſters exerciſe theire nouices oftentimes, and almoſt

almoſt alvvaies in theſe things, as hath ben ſaied beſore, that thereby the natural ſtubburnnes, and hardnes of theire ovvne vvils maie be broken, and a man maie becom more obedient & tractable, and not breake in peeces aftervvards (as drie vvoode is vvont toe doe) vvhen he muſt be plied and bent. And as often as the ſeruant of God ſhal ouercom him ſelf in anie of theſe things, let him eſteeme that he hath vvonne a great crovvne, and that he hath donne God ſuch ſeruice, as vvas that vvhich Dauid did him, vvhen he vvold not drink the vvater of the ciſterne of Beth-lehem, vvhich he had ſo greatlie deſired, but reſiſting his greedie appetite, did ſacrificie the ſame to almightie God.

2. Regum. 23. 15.

Of Auſteritie.

THE eight vertue ſiſter of *mortification*, is *Auſteritie* and *rigorouſnes* of al things, in the table, bed, diſciplines, and all thoſe things, vvhich the Apoſtle ſignified vvhen he ſaid, *in labour & miſerie, in much vvatchings, in hunger and thirſt, in faſtings often, in could & nakednes, beſide all thoſe things vvhich ar outvvardlie*. In all vvhich things this vertue is exceeding profitable for euerie exerciſe, becauſe

2. Corint. 11. 27.

cauſe ſhe puniſheth the fleſh, ſhe lifteth vp the ſpirite, ſhe ſubdueth the paſsions, ſhe maketh ſatisfaction for ſinnes, and, that vvhich is moſt to be vvondered at, ſhe cutteth of the roote of al euils, vvhich is couetouſnes; ſith the man that is content vvith litle, hath no occaſion to deſire much.

Neither doeth this vertue onlie deliuer a man from other euils, but alſo from al diſcourſes, cares, and vnquietnes, to vvhich thoſe ar bound that vvil liue delicioufſlie, and vſe them ſelues vvel: and by this meanes a man remaineth free and vnoccupied, to giue him ſelf vvholie to God, for vvhich cauſe thoſe holie fathers of Egypt vvere giuen ſo much to this vertue. Neither vvas S. Francis of anie other ſpirite, vvhoe ſo highlie commended the pouretie of bodie and mind; for in the end al commeth to one account, to vvit the auſteritie of the one, and the pouretie and nakednes of the other.

VVhen this vertue ſhall vvant in religious, then ſhal they fal to ruine and decaie; becauſe the vice contrarie to this vertue, vvhich is to eate, drink, and chearifh the bodie, is not content to breake one onlie lavve of faſting, but alſo al other lavves and ordres; for ſo much as to ſeeke and procure the pleaſures, and delicacies vvhich the bellie

lie requireth, permitteth not that anie lavve of Religion remaine entire, and in his due force: eſpeciallie becauſe one delicacie requireth an other, and one vice dravveth an other, euen as one vertue bringeth an other vertue.

Novv he that deſireth to be free from ſo greate euils, let him ſettel vvel in his hart, thoſe vvordes of the Apoſtle that ſaieth. *Manie vvalke, vvhome often I told you of, and novv vveeping alſo I tell you, the ennimies of the croſſe of Chriſt, vvhoſe end is deſtruction, vvhoſe God is the bellye.* By vvhich vvords thou maiſt vnderſtand, that it muſt be no ſmall euil, vvhich the Apoſtel ſo much bevvaileth.

Philip. 3. 18

Of Silence.

THE ninth vertue is *Silence* vvhich is the keie of deuotion, of diſcretion, of chaſtitie, of ſhamefaſtnes, of innocencie, and of al vertues, ſith the vviſe-man ſaied. *Death and life lie in the hand of the toung.* VVhoſe praiſes and commendations yf anie man deſire to ſee, let him reade the booke of *Sapience*, and there ſhal he finde marvailous things touching this vertue. And therfore let a Chriſtian man alvvaies praie to almightie God for this vertue, and ſaie vvith the Pro-

Proverb. 18. 21.

Prophet Dauid. *Pone Domine custodiam ori meo, & ostium circumstantiæ labijs meis*. *Set, o lord, a garde to mie mouth, and a doore of circumstance to mie lippes*. And let him be assured, that it is no more possible to keepe other vertues vvithout this, then to preserue a great treasure vvithout keie and locke. Novv heere it seemeth conuenient to vvarne those that speake, of the Circumstances vvhich they ought to obserue in the time of speache, to vvit vvhoe speaketh, to vvhome, vvhen, vvhereof, to vvhat end, vvhere, and vvith vvhat intention he speaketh; that by this meanes he maie keepe him self from al the rocks vvhich be in this nauigation. *Psalm.* 140.3.

Of Solitarines.

THE tenth vertue sister and Companion of *Silence*, is *Solitarines*, vvhich is a rauelin of Silence; vvhich Solitarines, he must greatlie loue, and procure vvith al diligence, vvhoe desireth to keepe innocencie, to conserue peace, to spend vvel his time, to enioie the pleasures and comforts of the holie Ghost, and to mount vp, and descend by the degrees of that ladder, vvhich S. *Bernard* describeth vvriting it to Religious folkes, vvhich be *Reading*, *Meditation*,

Bernard. de scala Claustralium.

tion, Prayer and *Contemplation*. For the obteining of this vertue it is necessarie that a man subdue nature, and force him self, vntil he haue goten a custom to flie companie, to loue recollection and solitarines, and to leade his life vvith her: but chiefelie it is necessarie to flie the companie of distracted, and light persons, because this is one of the greatest diseases that the vvorld hath, seeing that neither a mad dogge, nor a venimous snake doeth so much harme, as doeth euil cõpanie; for it is most certaine (as the Apostle saieth) that *Euill speaches corrupt good manners.* Moreouer let the seruant of God vvrite in his hart that saying of the vvise man; *He that vvalketh vvith vvisemen, shalbe vvise; the frind of fooles shalbe like them.* And that also. *He that toucheth pitch, shalbe defiled therevvith; & he that dealeth vvith proude men, shal put on pride.* Novv the maisters of nouices must be verie zealous of this vertue, yf they desire not to lose that in fevv hovvers, vvhich hath ben goten vvith greate trauail, and diligent bringing vp in manie yeares.

1. *Cor.* 15. 33. *Prouerb.* 13. 20. *Ecclesiast.* 13. 1.

Of invvard composition.

THE eleuenth vertue is the *measure* and *Composition of the invvard man*, to vvhich vertue

vertue apperteineth that saying of S. Auguſtine; *In your going, ſtanding, apparel, and in al other your motions, let nothing be donne, that maie offend anie mans eyes, but that vvhich becommeth your holines*; becauſe the contrarie is a token of a light hart, of ſmall vertue, ſmal ſubſtance and ſmall deuotion. And therfore one of the chiefeſt cares of a good maiſter muſt be to teache his nouice hovv to goe, hovv to ſpeake, hovv to apparel him ſelf, hovv to conuerſe vvith others, hovv to diſpute, hovv to laughe, hovv to vſe his armes in theire geſtures, hovv to recollect his ſight, vvith other ſuch like things. Alſo vvith vvhat temperance he muſt behaue him ſelf at the table, vvith vvhat comelines he muſt lie in his bed, vvith vvhat meaſure and deuotion he muſt be in the Church, vvith vvhat invvard and outvvard reuerence before the altare, and ſo in al other the like places. *Auguſt. in regula Clericorum*

Likevviſe vvhen he dealeth vvith other men, he ought to conuerſe vvith them in ſuche manner, that they remaine edified vvith his good example, and that he be vvith al men, and to all an image and patterne of holines: in ſuch ſort, that as one vvhoe toucheth ſom things that be odoriferous and ſvveete, beareth and reteineth vvith him

ſelf the ſent of that vvhich he did touche; and as he vvhoe in the old lavve touched anie holie thing, remained halovved therbie, ſo it is great reaſon that he remaine in like ſort, vvhoe hath had communication vvith anie ſeruant of God.

Of invvard loue to the ceremonies of a mans Religion.

THE tvvelfth vertue is an invvard and hartie loue to al the ceremonies and obſeruations of a mans profeſſion, not onlie to thoſe that be great and eſſential, but alſo to all the others, hovv litle and ſmall ſoeuer they ſeeme: for in verie deede none of thoſe things ought to ſeeme ſmall, vvhich be ordeined to ſo high an end, as is to loue God. Let a man remember vvel hovv it is vvriten, that *he vvhich maketh no account of ſmall things, ſhal fal toe greater:* and that *he vvhich is faithful in litle, ſhal be alſo faithful in more.* My meaning is that he vvhich feareth to fal in ſmall things, ſhal be more ſecure from falling in greater. And contrarievviſe from ſmal offences, men com by littel and littel to fall into verie great euils. It is a thing vvel knovven that goeth in the common prouerbe, hovv for a naile vve looſe a horſe-

Eccleſiaſt. 19. 1.
Luca 16. 10.

ſhue

ſhue, and for a horſe thue a horſe, and for a horſe the horſeman alſo. In like manner vve ſee, that for a littel rippe, al a vvhole garment commeth to be rent, and for a little peece that falleth out of a vvall, falleth aftervvards a great ſtone, and thence goeth to decaye the vvhole building. None vvas euer at the firſt leape verie euil, but by littel and little men clim as it vvere, and get vp from ſmall euils to greater. There is nothing in Religion that ought to be eſteemed littel, becauſe, be it neuer ſo littel, by reaſon of the vovve that a Religious perſon maketh, it is novv becom an act of Religion, & of Obedience, vvhich be tvvoe moſt excellent and high vertues. For Religion is the moſt excellent of al moral vertues, and this notvvithſtanding, Obedience is ſuch a vertue that the Prophet ſaid of it, *Better is Obedience then Sacrifice*. Aboue al this let him be mindful, that a religious perſon is bound vnder paine of mortal ſinne, to goe forvvards in that perfection vvhich he hath profeſſed, and that he vvhoe maketh noe account of ſmall things, is not far from this peril and daunger. 1. *Regum* 15.22.

But albeit all obſeruations and ceremonies, doe deſerue this eſtimation and reuerence of vvhich vve haue ſpoken, yet more

notoriouſlie and vvorthilie thoſe merite the ſame, vvhich be ioined vvith difficultie & auſteritie: ſuch ar faſting, ſilence, abſtinence from fleſh, vvatchings at midnight, cloſure, diſciplines and the like; becauſe theſe make Religion to be an imitation, & Croſſe of Chriſt, and theſe principallie doe ſingle, and make vs different from vvordlie men, theſe doe tame the pride of the fleſh, and prouoke vs to the exerciſes of the ſpirite. VVhich being ſoe, there is no thing that our nature refuſeth more then theſe auſterities; becauſe ſhe is a frind of pleaſures, and an enimie of paines. And therfore it is neceſſarie to make more reſiſtance heere, and to put more ſtrength, vvhere the building is more heauie, as vvel for the importance of the affaire, as alſo for the greatnes of the danger.

Of Imitating the founders of Religion.

THE thirtenth vertue is the *Imitation of the father of that Religion, vnder vvhoſe ſtadard eche one is a ſouldiar*, as the Franciſcans doe imitate S. Francis; the Dominicans, doe folovv S. Dominicke. And in theſe theire children ought to imitate the greatenes of theire Charitie, theire zeale of the

ſaluation of ſovvles, theire perſeuerance in vvatchings, theire continuation in praiers, theire rigour in abſtinence, theire loue of pouertie, theire going a foote, theire ſleeping in theire clothes, therby to riſe more ſpeedelie at midnight, and ſuch other like things; vvhich thoſe that be theire true children ought to folovv, that ſo they may reſemble the ſpirite, & faſſhions of theire father.

Of Diſcretion.

THE fourteenth vertue is *Diſcretion*, vvhich is as a miſtres of al the others, and as a torche that is caried before, to ſhevve the vvaie of al other vertues: of vvhich *Diſcretion* the vviſeman ſaid. *Let thine eyes behold the things that be right, and let the eye-liddes goe before thy ſteppes.* This *Diſcretion* hath for her helpers and companions Gratitie, Silence, Secreſie, Counſel, Praier, Repoſe and compoſition both of the invvard and outvvard man, and a profound Conſideration of al that, vvhich a man doeth or ſaieth, to the end that al be meaſured and compaſſed vvith Reaſon, al other paſſions and affections ſet a ſide. Proverb. 4. 25.

Of Obedience.

THE laſt vertue is *Obedience*, vvhich I place heere in the end, not as the laſt of al, but as the abridgment and ſumme of al vertues, taking the ſame *Obedience* in as much as it is a General vertue, to vvhich it apperteineth, that a man haue his ovvne vvil vvholie reſigned, and as it vvere dead (as much as may be poſsible) to the end that there be nothing in him, that maie reſiſt or contradict the vvil of almightie God.

1 In this *Obedience* there be fiue degrees,
2 amongſt vvhich the firſt is to obey the com-
maundements of God. The ſecond is to
3 obey his counſels. The third is to obey his
diuine inſpirations and callings, vvhen vve
ſhal once vnderſtand that they com from
4 him. The foueth is to conforme our ſelues
to his diuine vvil, in vvhatſoeuer he ſhal
doe or diſpoſe of vs, or by vvhat meanes it
ſhal beſt pleaſe him, be it proſperous or ad-
uerſe, truſting that al commeth from his
hand, and for our good, as hath ben ſaied
5 before. The fift is to be obedient to thoſe
vvhome God hath put in his place, as to his
miniſtres & vicars, in al that they ſhal com-
maund vs, calling to mind that vvhich is
vvriten,

vvriten. *He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me.* Novv in this fift degree of Obedience, there be yet three other degrees. The firſt is to obey onlie by dooing the outvvard vvoork that is commaunded, vvithout that the vvil giue her conſent thereunto, or the vnderſtanding approue and allovv of it. The ſecond is to obey both vvith vvorke and vvil, but not vvith the vnderſtanding. The third is to obey vvith vvorke, vvith vvil, and vvith the vnderſtanding, iudging that to be expedient vvhich is commaunded, and ſo approuing it: and this is the moſt ſubſtantial, and moſt high degree of Obedience, vvhich can not be found, but vvhere there is greate Humilitie, greate Reſignation &, greate Diſcretion. Luce 10. 16. 1 2 3

Theſe be then, moſt gentle and louing reader, the principal vertues, vvith vvhich he muſt adorne and deck his ſovvle, that deſireth to make the ſame a liuing temple of almightie God, and a veſſel of election and choiſe, of vvhich maie be ſaid that vvhich the vviſeman vvriteth, *As a maſſie veſſel of gold, beſet vvith al kinde of pretious ſtones.* Finallie al theſe things haue ben treated of heere vvith much breefenes, that ſo the dilating and amplifying of them maie re- Eccleſiaſt. 50. 10.

maine to him, that ſhall teache this doctrine vvhich he maie accompanie vvith manie goodlie examples of Saincts, vvith manie goodlie teſtimonies as vvel of holie ſcripture as of auncient fathers, and vvith vvhat els ſoever that either reading, or experience, or the holie Ghoſt ſhall teache him.

OF SVCH THINGS AS MAIE help vs to put in practiſe al that, vvhich hitherto hath ben ſaied.

IT can not be denied, but that there is great labour, and difficultie in al thoſe things, vvhich hitherto vve haue treated of, becauſe as vvel the breaking of nature and old cuſtoms, as alſo the obteining of vertues, is not vvithout difficultie, ſith this is the common obiect, and matter of vertue. It therfore remaineth novv, for the accompliſſhing of that vvhich hath ben ſaied, to prouide ſom remedies, vvhereby to make this affaire more eaſie, becauſe vvithout theſe remedies, it vvil little auaile vs to knovv vvhat is good, yf vve vvant forces to put it in execution: no othervviſe then it

then it little profitteth a ſick man to haue meate before him, yf he haue no appetite to eate the ſame.

Of Deuotion.

NOVV for this purpoſe, one of the chiefeſt meanes that vve haue, is *Deuotion*, ſith it appertaineth principallie to this vertue, to make a man prompt and fitte to the vvoorks of almightie God: in ſuch ſort that other vertues be as it vvere the burden and yoke of our lord, but this vertue of deuotion, is as the ſhoulders and vvings that help to lift and beare it vp. For the vnderſtanding of vvhich thing *it is to be noted*, that the difficultie vvhich is in this affaire, grovveth not out of the condition of vice, nor of vertue, (becauſe vice is contrarie to nature, and vertue is conformable to the ſame, and ſo by reaſon there ſhould be difficultie in vice, and facilitie in vertue) but it grovveth of the corrupted ſubiect, vvhich is the hart of man, corrupted and vitiated through ſinne. VVherfore as to a ſick mans taſt the meate ſeemeth vnſauourie and vngrateful, vvhich to one that is in good health, is ſvveete and pleaſant; and as to vveake and feeble eyes the light it ſelf is com- *Note this*

combreſom, vvhich to ſuch as haue good eyes is moſt grateful: ſo vertue ſeemeth ſovver, and vice ſvveete, not in compariſon of them ſelues, but in reſpect of the euil diſpoſition of the ſubiect, vvhich is our corcorrupted hart.

This then beeing ſoe, it is neceſſarie to prouide ſom kind of plaiſter and medicine; to amend this vvickednes of our hart, and to put it in ſuch diſpoſition, that it maie loue vvhat is good, and abhorre the contrarie; ſeeing that vvithout this it is impoſſible, either toe ſhake of vices, or to obteine vertues. Therfore this is that vvhich moſt properlie apperteineth to deuotion, vvhich is as it vvere a refreſhing & devv of heauen; a breathing of the holie Choſt; an exhalation and yſſue of his grace; a kendling of Faith, Hope & Charitie; and a maruailous brightnes and ſvvetenes, vvhich riſeth of the meditation and conſideration of diuine and godlie things; and ſo transformeth a mans hart, that it maketh him heauie to al euil, and ſvvift to all good things, and giueth him a taſt in thoſe thinges that belong to almightie God, and a diſguſt of thoſe things that be of the vvorld, as S. *Auguſtine* declareth in the beginning of the ninth booke of his Confeſsions, vvhere he recounteth

recounteth of him ſelf ſaying, that al vvordlie things gaue him diſcontentment, in compariſon of the ſvveetenes vvhich he found in God, and of the beautie of his houſe, vvhich he ſo greatlie loued. This is that vvhich ſpiritual perſons feele euerie daie by experience, vvhoe, at the time that they haue anie greate deuotion, find them ſelues exceeding prompt and redie to al that, vvhich is good, and verie vnvvilling to anie thing that is euil, and ſo in the one they find great contentment, and in the other great diſpleaſure.

So that for this, one of the chiefeſt cares of him that deſireth to goe forvvards, muſt be, that he procure to keepe, and encreaſe this noble affect of deuotion, by al ſuch means as poſſiblie he may: for ſo much more eaſie ſhal the chaungement of his hart be vnto him, hovv much more he ſhal haue it deuoute. And therfore, as thoſe that mind toe vvorke or print anie thing in vvaxe, doe firſt make it ſoft and ſupple betvvixt their hands, and then ſtraite giue it the figure that they liſt: ſo likevviſe he that vvil labour his hart, and print in it the Image of verttue, muſt endeuour to make it ſoft vvith the heate of deuotiō, & ſo ſhal he doe vvith it, vvhatſoeuer he deſireth. So vve

ſee, that al ſuch as pretend to vvork anie thing, in a matter vvhich is difficult & hard of it ſelf, doe vſe this manner of proceeding. So thoſe that purpoſe to breake anie hard ſtone, doe firſt ſoften it vvith fiar and vinager, and then doe ſet vppon it vvith theire yron tooles, and inſtruments to breake it. Thoſe alſo that vvil make right a ſtaffe that is crooked, doe firſt make it ſupple and pliable at the flame of the fiar, and then bend it as it pleaſeth them. Moreouer, hovv can a ſmith vvork on ſo hard a mettal as yron is, vvithout the heate of his forge? vvith this heate he doth mollifie the hard yron, and ſo maketh it pliable and obedient, as yfit vvere vvaxe, to the ſtrokes of the hammer. In ſo much that the one vvithout the other, vvould not ſuffice for his office, becauſe the hammer vvithout the forge, vvere, as men ſaie, to ſtrike vppon cold yron; and the forge vvithout the hammer, vvere to ſoften the yron, but not to change the forme and figure thereof. And therfore theſe tvvo things be, in theire manner, neceſſarie to our purpoſe, that is the hammer of mortification, to breake and make right the euil inclinations of nature, and the fiar of deuotion, to make the hart ſoffe and obedient to the blovvs of the hammer.

I haue

I haue laide doune theſe things vvith ſo manie vvords and compariſons, becauſe it ſeemeth to me, that heerein conſiſteth the key of this affaire, and heere-hence is diſcouered more cleerelie, hovv great neceſsitie vve haue of this deuotion, for the chaungment of our life: and conſequentlie hovv the bringing vp of nouices, and of ſuch as begin a nevv life, is far other then it ought to be, vvhen vve take no care to traine them vp in thoſe exerciſes.

OF DIVERS MEANES VVHEREBY to get Deuotion; and firſt of the vſe of the holie Sacramentes.

T then remaineth novv that vve ſpeake of thoſe meanes, by vvhich vve may obteine this good effect of deuotion; amongſt vvhich meanes the firſt is, *the vſe of the holie Sacraments*, eſpeciallie of the bleſſed *Communion*, becauſe the proper effect of this moſt noble Sacrament, is the ſpirituall refection of the ſovvle, vvhich is a ſingular and verie excellent deuotion: for ſomuch as the ſame doth che-

riſh

cheriſh & ſtrengthen vs, & giue vs breath for this viage. And here a good maiſter may take occaſion to ſaie much, as vvel of the ineſtimable vertue of the holie Sacraments, as alſo of the māner, hovv vve ought to prepare oure ſelues for the receauing of them; becauſe he that approcheth to them as he ſhould, can not but receaue moſt greate viſitations & illuminations of almightie God. But cheefelie before Cōmunion, & after the ſame, it becommeth vs to haue more particular recollection and praier, becauſe heere is ſom times receaued ſuch a ſvveete and marvailous refection, that it dureth aftervvards for manie daies. And he that hath not yet taſted of this ſvveetenes, let him beleeue that he hath not arriued to feele the moſt noble effect of this Sacrament; ſith that holding this honie combe and this bred of Angels in his mouth, he hath felt nothing that ſurpaſſeth nature.

Of the meditation of heauenlie things.

THE ſecond means that ſerueth for this, is *the Meditation and conſideration of ſpiritual things*, as the holie doctor S. *Thomas* expreſſlie determineth, eſpeciallie of almightie Gods benifits, & of the life of our

our Sauiour Chriſt, &c. Becauſe of this conſideration of our mind and vnderſtanding, reſulteth and riſeth in our vvil this good affection and feeling, vvhich vve call deuotion. This is then one of the firſt things, vvhich the maiſter muſt giue the notice to dooe, that by thi; means deuotion maie be ſo printed in his hart, that he neuer forget the ſame at anie time: & like as nature beginneth to faſion the bodie of a liuing creature from the hart, becauſe life doth proceede from the ſame to al the other membres; ſo muſt he begin this ſpirituall life by Praier and Conſideration, ſeeing that from hence he ſhal drawe the ſpirite of loue and feare of God, vvith vvich he muſt giue life to all his vvorks. To this end he muſt aſſigne him his times, and manner of exerciſes, teaching him, and inſtructing him in particular, and vvith good leaſure of that, vvhich in this parte he ought to dooe, & aſking him euerie daie account of that, of vvhich he hath praied & meditated vpon, that dooing ſoe, he maie by littel and littel teache him this vvaie.

Of Reading ſpirituall and deuoute bookes.

THE third means is *the reading of ſpirituall bookes, and of ſuch as be deuoute,* eſpecially if they be redde vvith Attention, & vvith deſire to take profit by them; becauſe this manner of reading is verie like to Meditation, except that Meditation doth ſtaie it ſelfe ſomvvhat more in things, and doth ruminate and digeſt them more at leaſure, vvhich he alſo maie, and ought to doe that readeth, for ſo he ſhal reape not much leſſe fruite by the one, then by the other. And the reaſon is, becauſe that the light vvhich the vnderſtanding receaueth heere, deſcendeth and is communicated to the vvill, and to all the povvers of the ſoule, no othervviſe then the vertue and motion of the firſt heauen, is communicated to all the other inferior celeſtial globes and ſpheres. And it is an excerciſe vvorthie to be much commended, to reade euerie daie to the nouices, in cõmon, ſom ſpiritual booke, conteining aduertiſements & documents of good life, ſuch as is the Treatiſe made by S. Vincent of ſpiritual life, & others like: & vvhen Reading is ended, to make ſom ſpiritual ſpeache vppon that vvhich hath ben reade.

Of

Of Attention in the time of the diuine ſeruice.

AN other thing that helpeth verie much to the ſame deuotion, is *the diuine ſeruice*, in vvhich manie times the ſoule is caried avvaie in ecſtaſie, and becommeth as it vvere dronk vvith an extraordinarie ſvveetenes, yf ſhee endeuour to aſsiſt there, vvith ſuch attention and deuotion, as is requiſite. And for this purpoſe, one of the maiſters cares muſt be, to explicate and declare, in vvhat manner the nouice ought to prepare him ſelf by time, to com to the quiar; and in vvhat ſort he muſt aſſiſt there, not as one heauie, cold, and redie to fall dovvne, but as one that is quick, vvaking, attent, deuout, and as one that ſtandeth amongſt the Angels, dooing the office and dutie that they doe. Becauſe of theſe tvvoe things dependeth principallie the fruite, vvhich is gotten by this vvoork; to vvit of the manner of preparing our ſelues before the diuine ſeruice, and of the Attention that is to be vſed in the ſame. And heere it is requiſite to declare the Obligation, vvhich the nouice hath, to ſaie the diuine ſeruice vvith Attention, and hovv there be *three ſorts of Attention*, one, vvhich is good to the

vvoords; an other, vvhich is better, to the ſenſe and meaning of the vvoords; and the third, vvhich is beſt of all, to God him ſelf, ſetling our hart in him, & repoſing in him. And heere the maiſter maie alſo teache his nouice, to haue Attention to diuerſe miſteries of the Paſsion of IESVS Chriſt, reparting them for the ſeuen Canonical hovvers, vvhich is a verie good remedie for ſuch, as vnderſtand not vvhat they ſing or ſaie.

Of hearing and ſeruing maſſe.

AN other exerciſe alſo is *to ſerue, and aſsiſt at maſſe*, conſidering there the miſterie, vvhich in the ſame is repreſented vnto vs, vvhich is the Sacrifice of the bleſſed Paſsion of our Sauiour IESVS Chriſt: in ſo much that a man ſeruing, or aſsiſting at maſſe, doth the Office of Angels, vvhoe miniſter and aſsiſt before the diuine maieſtie of almightie God. So likevviſe as often as he ſhal be preſent, or goe before the moſt bleſſed Sacrament, let him endeuour to ſtand there vvith ſuch feare and reuerence, as is due to ſo greate a maieſtie: vvhich is a thing vvorthie to be much accounted of, and to be amended alſo, becauſe of the great negligence

gence and careleſnes, that men doe vſe in this affaire of ſo great importance.

Of daile exerciſe.

THE morning vvhen he riſeth out of his bead; let him doe theſe three things that folovv. The firſt is to giue moſt hartie thanks to our lord, for that he hath giuen him that night reſt and repoſe, and for al other benifits. The ſecond is to offer him ſelf, & al the things vvhich that daie he ſhal doe or ſuffer, to the glorie of his holie name. The third is to demaund his grace to emploie, and ſpend al that daie in his ſeruice, and particularlie to reſiſt thoſe vices, to vvhich he findeth him ſelfe moſt inclined.

Of fridaies exerciſe.

EVERIE fridaie in remembrance of the paſsion of our Sauiour IESVS Chriſt, he ought to doe ſom particular thing as to faſt or to giue Almes, or to take ſom diſcipline that maie greeue him, or to vveare ſom auſtere thing vppon his bodie, for the loue of his Sauiour, that endured ſo much for him. It is alſo reaſon that he ſhould doe the like, the euenings before he goe to Com-

m nien , the eby to prepare him ſe.f the better to this miſterie; and vvhen he taketh a diſcipline, he muſt duide the ſame into th ee parts, allotting the one for him ſelf; the o her for the ſovvles that be in purgatorie; and the third for thoſe that liue in mortal ſinne, that God graunt them grace to amend them ſelues.

Theſe be the ſpiritual exerciſes, vvhich the good maiſter muſt teache his di cip'e, becauſe theſe be the chiefe means and inſtruments, by vvhich the holie Ghoſt is vvont to make men becom ſpiritual, and to vnfleſh tl em of al fleſh, and to make them fit for all vertue. And it is alſo a verie good meane for this, to let the nouice be vnoccupied, the firſt daies of his conuerſion, from al external affairs, as much as maie be poſſible, and to teache him, being ſo retired in ſilence and ſolitarines, the manner that he muſt obſer. e in thoſe exerciſes, eſpeciallie in Praier and Meditation. And euerie daie at a certein hovver, let the maiſte. take a reckoning of his nouice, hovv he hath behaued and found him ſelf in eche of theſe exerciſes; hovv in his meditations, and vvhat he thought of in them; hovv in the quiar, & at maſſe time, & in the examining of his conſcience; hovv in reading of

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ſpiritual bookes; nowv he recollected him ſelf before, and after the receauing of the bleſſed Communion, and vvhat he did rehearce, or meditate at thoſe times; howv he did beare him ſelf touching ſuch thoughts, as came the e to his mind; and finallie vvhat patience, and longanimitie he hath in expecting the viſitation of our Lord, & the dewv of deuotion vvhen it is differred, yea vvhen it is vvholie denied him. And ſo vvhen he giueth account of him ſelf in this manner, the maiſter ſhal com to knowv, and vnderſtand by little and little, vvhat he hath in him, and conſequentlie howv to deale vvith him, as his office requireth.

A BREEFE SVMME OF AL THAT vvhich hitherto hath ben ſaid.

BVT nowv to abbreuiate, and laie doune in fevve vvords all that vvhich hitherto vve haue treated of, it remaineth that there be three things neceſſarie, for the good order & redreſsing of our life. One is to mortifie, and caſt out of our ſowle, al our vvicked inclinations and vices. An

other is to adorne and beutifie the ſame vvith vertues. The third is to procure, by al the aforeſaied meanes and exerciſes, the grace of deuotion, that through it vve maie performe the one and the other. Amongſt vvhich things, the tvvo firſt be as the ends, the third is as a moſt principal meane to obteine theſe ends. And yf vve doe this that hath ben ſaied, vve ſhall not climme vp to heauen vvithout a ladder, as thoſe doe, vvhich pretend to get vp to the toppe of Perfection, vvithout deuotion.

Of diuerſe Temptations of thoſe that be nevv in Religion.

ALBEIT this little booke is nothing els but a breefe memorial of that, vvhich a good maiſter muſt teache his diſciple (and therfore it doth but onlie point thoſe things, vvhich he muſt treate of) neuer theles, it hath ſeemed to me expedient (beſides that vvhich hath ben ſaied) to touche heere in the end of this Rule, vvith like breefenes, the moſt ordinarie temptations, that ar vvont to aſſault ſuch perſons, as begin to ſerue God in Religion: that by this meanes they may at leſt knovv them to be temptations, becauſe this is a verie good vvaie to ouercom and vanquiſh them.

VVhere-

VVherfore, vvho ſoeuer hee be, that doth put on his harneis, and arme him ſelf toe fight in this kind of battail, let him firſt of all preſuppoſe, that he muſt abide great incounters, & manie temptations of the enimie. For not in vaine the vviſe-man forevvarened vs ſaying. *O mie ſonne, vvhen thou commeſt to the ſeruice of God, ſtand in iuſtice and feare, and prepare thy ſovvle to temptation.* Eccleſiaſt. 2. 1.

Of Temptation in matters of faith.

AMONGſt theſe Temptations the firſt is *in Matters of faith*: for vvhere as a man, vntil the time of his conuerſion, remained as it vvere in a ſleepe, touching the conſideration of ſuch matters as apperteine to Catholique faith, novv, vvhen he nevvlie beginneth to open his eyes, and to ſee the myſteries thereof, he begimeth forth-vvith, like a ſtraunger in a foraine countrye, to vvauer in thoſe things, that ar laide before him. And this is by reaſon of the little light, and ſmall vnderſtanding, vvhich he hath of them; vntil that aftervvards perceiuing by vſe, to vvhat purpoſe eche thing doth ſerue, he quieteth his mind, and is perſvvaded that ſuch things be verie conuenient, as ſeemed to him before verie ſtraunge.

Of Temptation of Blaſphemie.

AN other temptation there is, vvhich is *of Blaſphemie*: and this repreſenteth vnto a man the ſhape of certaine filthie, and abominable things, vvhen he is ſet to meditate vppon heauenlie things: for as he bringeth his imagination from the vvorld, being yet full of the ſhapes and figures of the ſame, he cannot ſodainlie caſt out of his mind the figures of ſuch things, as haue ben by long continuance imprinted therein: and therfore together vvith ſpiritual ſhapes and formes, ar alſo repreſented vnto him certaine carnal figures, vvhich doe torment him verie much, that is troubled vvith them. Albeit hovv much more trouble they giue him, ſo much they be leſſe daungerous, becauſe he is farther of from giuing anie conſent to them: and ſo the beſt vvaie that maie be to ouercom theſe temptations, is to make no account of them, for ſo much as they be in deede rather a kind of frighting, and fearing of our enimie, then anie true daunger.

Of temptation of Scruples.

AN other temptation is of *Scruples*, vvhich doe proceede of the ignorance that young beginners haue of ſpiritual matters; and therfore they goe as a man that vvalketh in the night, vvho doubteth at euerie ſteppe to fal. This commeth to paſſe eſpeciallie, for that they vnderſtand not the difference betvvene a thought, & a conſent, and therfore they imagin that they giue theire conſent in euerie light motion. But this temptation, vvith time and vnderſtanding of ſpiritual matters, is cured by little and little, eſpeciallie in thoſe that be humble, and ſubiect them ſelues to the iudgment and direction of others.

Of temptation of Scandales.

AN other temptation is *to be quicklie ſcandalized, and offended at euerie little triſle*, and this by reaſon of the ſmal experience, vvhich they haue of things. For as they conceiued in theire mindes, that Religion is a moſt exact and perfect ſchoole of perfection, and a life of Angels, and as yet knovv not the greatnes of mans frailtie, in

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atteining thereunto; they be easilie scandalized, and vvonder at euerie thing that they see. These haue not yet atteined vnto the vnderstanding of that place of S. Gregorie vvhere he saieth, that *True holines hath compassion, but feined or imperfect holines is disdainefull.*

Gregor. hom. 34. in euangel.

To this temptation maie be reduced an other, vvhich is, vvhen a Religious person taketh scandale at the lavves, and rules of his Religion, making him self a Iudge, and interpreter in the exposition of such things as his Rule commaundeth, and geuing rash censure, vvhither his rule be good or euil. VVhich generallie is a tẽptation of provvde and presumptuous vvittes, and of such, as haue more affiance in them selues, then in the experience of theire forefathers, vvhich ordeined these Rules. The remedie is, that a man submit him self to other mens aduise and gouernment, and vvholie renounce his ovvne opinion.

Of temptation of ouermuch desire of spiritual Consolations.

AN other temptation is *to desire ouermuch spiritual Consolations*, and to be euer heauie, and discomfited, vvhen he vvanteth

teth them, and to eſteeme him ſelf better then others, vvhen he hath them, meaſuring perfection by conſolation; vvhereas in deede this is not the true meaſure, but the profit in mortification and vertue, is the touchſtone of perfection. Som others there be likevvise, vvhich, vvhen they vvant ſpiritual conſolations, doe ſeeke for ſenſual conſolations, the vvhich is no leſſe inconuenience then the former.

Of temptation of vttering Gods fauours.

ANother temptation is, not to keepe ſecreate ſuch viſitations and fauours, as they receaue of almightie God, but to publiſh and diſcloſe that to others, vvhich they ought to keepe ſecrete; and to make them ſelues preachers, and doctors before the time, and begin to be maiſters, before they be good ſchollers. And al this they doe vnder a pretence of goodnes, & vvith the ſhadovve of vertue, not conſidering that the fruitefull tree muſt yeeld his frute in time, and that the proper office of a beginner, is to laie his finger on his mouthe, and to keepe ſilence.

Of

Of temptation to flitte from place to place.

AN other temptation, and that verie common, is, *to be disquieted vvith the desires of chaunging from place to place*, seeming to them, that they maie be in som other place much more quiet and deuout, or els vvith greater profit and more close recollection of their minde. Nether doe they consider, that by chaunging the place, the ayer is chaunged, but not the hart, and that to vvhat place soeuer a man goeth, he carieth him self alvvaies vvith him; that is to saie a mind rent and torne vvith sinne (vvhich is a continual store-house of miserie and trovvbles) and that this is not remedied vvith chaunging of places, but vvith the fiar of mortification, and vvith the ointment of deuotion. VVhich deuotion (as hath ben saied before) doth alter the mind of a man in such sort, that for the time that it dureth, the stincking filth, vvhich issueth from the sinke of our flesh, is not perceiued. VVherfore the best remedie, that a man can take to flie from him self, is to approche neere vnto almightie God, & to comunicate vvith him: for by dvvelling in him by actual loue, he remaineth forthvvith separated,

ated, and abſent from him ſelf.

Of temptation of vndiſcretion, and of too much diſcretion.

AN other temptation is, vvhen men ar in this nevv taſt and feruour of ſpirite, to giue them ſelues to vndiſcreete vvatchings, praiers, & abſtinences, vvherby they com to deſtroie their ſight, their heads, and ſtomakes, and to remaine in a manner al theire life aftervvards, vnable for ſpiritual exerciſes, as I my ſelf haue ſeene in manie Religious perſons; and others fall thereby into grieuous diſeases, and ſo vvhat vvith the cheriſſhing in time of theire ſickneſs, vvhat vvith vvant of ſpiritual exerciſes, vvhich they omit, enforced by theire diſeaſe, theire temptations begin to increaſe in ſuch ſort, as that they maie eaſilie caſt dovvne vertue, being ſo abandoned of the aide and ſtrength of deuotion.

Others againe being accuſtomed to delicate cheriſſhing in theire infirmitie, doe continue in ſuch euil cuſtoms, as they vſed in the ſame; and others (as *S. Bonauenture* ſaieth) doe fall by this occaſion to loue them ſelues aboue al meaſure, and to liue not onlie more delicatelie then before, but alſo more diſſo-

dissolutelie, making theire sicknes a pretended colour, to giue licence to al theire appetites, and delicate cherisshings.

Som others contrarievvise doe offend through ouermuch discretion and slacknes, refusing to doe everie honest vvoork for feare of peril, saying that it is sufficient for theire saluation, to keepe them selues from deadlie sinnes, albe't other austerities, and smal things be not obserued. Of these men S. Bernard saith thus. *The man vvhoe is nevvlie entred into Religion, and being as yet sensual, is becom discreete, and being but a nouice, is becom vvise, and being but a beginner, is alreadie prudent, can not possiblie perseuer anie long time in Religion.*

Bernard. de vita solit. ad frat. de monte Dei.

Of temptation of forsaking a mans first vocation.

BVT the most common temptation of young nouices is, to forsake the vvaie, that they haue begonne, and to turne backe againe to the vvorld; to vvhich purpose the diule vseth a thovvsand deuises. For som times vvith temptations of pusillanimitie and vveakenes, he putteth into theire head, that they shal neuer be able to endure, and goe through vvith this kind of austere life. Other times vvith strong temptations of the

the fleſh, he repreſenteth vnto them the ſtate of mariage, as a ſure hauen, and quiet life, vvhich is neuertheles (to ſaie the truthe) a goolf of continual troubles and torments; alleaging for this purpoſe the examples of manie Patriarches, vvhoe being maried vvere Saincts; and bearing them in hand, that they ſhal finde for that ſtate of life a meete companion, that ſhal be of the ſame intention and mind that they be of, and that they ſhal bring vp theire children in the feare of God. And here he alſo repreſenteth vnto them vvhat almes they maie beſtovve in this ſtate, vvhich they can not doe remaining in Religion, telling them moreouer, that this giuing of almes is a greate meane, to be aſſured of the kingdom of heauen, at the daie of iudgment.

Other times contrarie to this, he goeth about to deceaue them vvith higher imaginations, ſetting before them other ordres of Religion vvhich be more ſtraite, and eſpeciallie that of the Carthuſians; the vvhich thing he doeth, to once allure and dravv them out of theire Religion vvith this halter, that ſoe hauing gotten them out of the barres, in the middeſt of the tilt he maie ſet vppon them, and carrie them avvaie vppon his hornes.

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Som other times he bringeth them to be in loue exceedinglie vvith ſolitarie life, vſing therevnto the examples and liues of the holie fathers in the deſert, that by this meanes hauing ſeparated them from all companie, and ledde them through this ſolitarie vvalke, vvhen they be alone vvithout the ſhadovve and counſel of their ſpiritual fathers, he maie the more eaſilie preuaile againſt them.

Of temptation vvhich is couered vvith the cloke of ver .

BVT amongſt al theſe kinds of temptations, the moſt dangerous ar thoſe, that com vnder pretenſe of goodnes, and doe beare a ſhevv of vertue. For ſuch things as be openlie naught, carrie vvith them theire ovvne filthines & ſuperſcription, by vvhich they be both eaſilie knovven, and abhorred: but things, that haue ſom ovvtvvard apparence & ſhevv of goodnes, ar more perilous, becauſe vvith this colour and cloke of vertue, they maie the more eaſilie beguil vs. And by this vvaie our aduerſarie preuaileth more, then by anie other, in tempting the ſeruants of God. For vvheras he knovveth right vvel, that they be alredie determi-

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ned to abhorre the euil, and to embrace the good, he procureth to giue them to drinke the poiſon of ſinne, mingled vvith this deceitful honie of the ſhevv of vertue. VVherfore vve ought to ſuſpect euerie exceſſiue and vehement affection, for ſo much as the exceſſe in euerie thing, is alvvaies to be feared.

Theſe be the moſt common temptations of ſuch as begin to ſerue God, for vvhich the good maiſter muſt haue his medecines, aforehand, vvel ſtudied and prouided for; and a greate part of theſe medecines conſiſteth in this, to knovve that the things before mentioned, be in deede temptations: becauſe the chiefeſt deceite of the enimie is, to make theſe young beginners beliue, that temptations be not temptations but reaſons, and thoſe alſo vvel grounded, in theire opinion and conceite.

HOVV A MAN OVGHT TO BEHAVE him ſelf tovvards God, tovvards him ſelf, and tovvards his neighbours.

ALBEIT I haue ſufficientlie ſpoken of vertues in general, yet that euerie mā that beginneth to ſerue God, maie more eaſilie put them in practiſe, I ſhal appoint al that hath ben ſaid vnto three principal bounden deuties, vvhich be our devvtie tovvards God, tovvards oure ſelues, and tovvards our neighbours, vvhich deuties vvere ſignified by the Prophet Micheas vvhen he ſaied, *I vvil teache thee, o man, vvherein goodnes conſiſteth: and vvhat our lord requireth of thee, to vvit, to doe iudgment*, tovvards thy ſelf; *to loue mercie*, tovvards thy neighbour; and to vvalk carefullie vvith thy God, vvhich apperteineth vnto the ſeruice, honour, and reuerence of God.

Mich. 6. 8.

Of our devvtie tovvards God.

TO beginne vvith the chiefeſt of theſe deuties, it is to be noted, that amongſt vertues ſom doe of theire ovvne nature in-

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comparablie exceede al others; ſuch be thoſe vertues, that haue theire eye to God, and be therfore called *Theological*, as *Faith, Hope*, and *Charitie*, vnto vvhich vve maie adioine *the feare of God*, and vvithal *Religion*, vvhich conſiſteth in the honour & ſeruice of God. Theſe be the moſt principal vertues, and the ſtirrers vp of al others; and therefore he that deſireth to atteine to the perfection of Chriſtian life, muſt labour to increaſe and profit eſpeciallie in the forſaid vertues: for the more he ſhal profit in them, the greater ſhal his perfection be. And for this cauſe it is to be thought, that manie of thoſe auncient Patriarches vvere ſo notable in vertue, and ſo holie men, becauſe they had theſe moſt excellent vertues; as it appeared in the Faith and Obedience of Abraham, and in the loue and confidence vvhich Dauid had in almightie God', in that he had ſuch recourſe to him in al neceſsities, and did put ſuch truſt in him, as a child doth in his father, yea and much more ſaying. *My father and my mother haue forſaken me; but oure Lord is careful for me.* *Pſalm. 26. 10.*

Novv to obteine theſe ſo noble vertues, there is no meane more conuenient, then to perſvvade our ſelues vvith all the hope that is poſsible, that almightie God is our true

father: for ſomuch as neither in the hart, nor in the prouidence, neither yet in the loue of a father, there is anie comparable vnto him; ſith none hath created vs, but he; none deſireth more our profit, then he. Let vs therfore ſettle this moſt ſtedfaſtlie in our harts, and endeuour alvvaies to behold God vvith ſuch eyes & hart, as a child doth his father: that is vvith a hart louing, tender, humble, reuerent, obedient to his vvil, ful of confidence in al aduerſities, and covvched vnder the vvinges of his fatherlie prouidence. And becauſe this hart and affection cannot be obteined vvith oure forces onlie, therefore a man ought continuallie to deſire the ſame of God.

Note this

And to ſpeake ſomvvhat more particularlie of this, the holie father S. *Vincentius* ſaieth, that a man ought to haue ſeuen ſorts of affections, and vertues tovvards God in his hart: to vvit a moſt feruent loue; a verie greate feare; an humble reuerence; a moſt conſtant zeale; a grateful giuing of thankes; a ſvveete mouthe ful of praiſes; a readie Obedience; and a pleaſant taſt of diuine ſvvetenes.

Of our devvtie tovvards our ſelues.

A MAN ought alſo to haue tovvards him ſelf (ſaith the ſame holie father) ſeuen other affections and vertues; amongſt vvhich the firſt muſt be, to be confounded and aſhamed for his ſinnes committed. The ſecond, to bevvaile his ſinnes, and be hartilie ſorovv that he hath offended God, and hurt his ovvne ſovvle. The third, that for this he deſire to be deſpiſed of all men, as vnvvorthie of all honour and fauour. The fourth to make leane, and chaſtice his bodie vvith al ſeueritie and rigour, as one that hath ben the prouoker and mouer of al theſe ſinnes. The fift, to conceiue an irreconciliable anger and hatred againſt al vices, and againſt al inclinations and rootes of the ſame. The ſixt, to be verie vigilant and attent to gouerne and direct al his vvorkes, and vvordes, and al his ſenſes, and paſsions, that nothing doe vvithdravv him from the iuſtice and lavve of God. The ſeuenth that he haue a moſt perfect modeſtie, and diſcretion in keeping Temperance, and meaſure in all things; but eſpeciallie to diſcerne betvveene little & much, betvveene leſſe and more, to the end that there be nothing either

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ther ſuperfluous, or to litle; nor that he exceede, or vvant vvhat is neceſſarie.

Of our devvtie tovvards our neighbours.

IN like manner (as the ſame Saincte teacheth vs) a man ought to haue ſeuen other ſpecial vertues & affections tovvards
1 his neighbour. Firſt he ought to haue an invvard hartie compaſsion of other mens miſeries, and to be grieued at them, as yf
2 they vvere his ovvne. Secondlie he ought to haue a charitable gladnes at the proſperitie, and felicitie of others as he vvould
3 haue, in caſe it vvere his ovvne. Thirdlie he ought to haue a quiet and ſetled patience, vvillinglie contenting him ſelf to ſuffer all that ſhalbe donne vnto him, and readie to
4 forgiue al men, vvith al his hart. Fourthlie he ought to haue a gentel benigne behauiour and affabilitie tovvards al men, vſing him ſelf in conuerſation, amongſt them, vvith al courtiſie, mildnes, and gentlenes,
5 and vviſſhing them al vvel. Fiftlie he ought to haue an humble reuerence tovvards al men, accounting them for his betters, and ſubmitting him ſelf to all, as yf they vvere
6 his Superiours. Sixtlie he muſt haue a perfect concord vvith al men, to the end, that

(ſo

(ſo much as in him lieth, and God ſhall giue him grace) he maie ſaie one ſelf ſame thing, and agree vvith al men in opinion, & be perſvvaded that al men ar euen him ſelf. Seuenthlie he ought to haue a mind to offer him ſelf for al men, that is, to be readie to beſtovve his life for the ſaluation of all men, and toe praie alvvaies, and to endeuour, that they al may be one in Chriſt, and Chriſt in them. Yet muſt he not for this frequent the companie of naughtie perſons, but rather flie from them as from ſerpents. Albeit, ſetting this occaſion aſide, the ſeruant of God ought to be ſimple in his conuerſation vvith his neighbours, and either to vvinke at theire defectes, or els, yf he muſt needes ſee them, to beare them vvith patience, or to admoniſh them charitablie, vvhen there is hope of redreſſe by ſo dooing. 7

THE FYFT TREATISE OF THE SACRAMENT OF PENANCE.

THE PREFACE.

AMONGST diuers euils that raigne in the vvorld, one moſt to be lamented, is the manner that manie Chriſtians doe vſe in making the Confeſsion of their ſinnes. For ſom fevv excepted, the moſt part doe com to this Sacrament vvithout anie repentance, and vvithout anie examination of theire conſciences. Hence it enſueth, that ſoone after their Confeſſion, they returne to their vvicked life, and to the ſame filth in vvhich they vvallovved before. This is a great contempt of God, of his miniſters, & of his Sacraments, and it ſeemeth that theſe men com to confeſsion onlie to dallie and mock vvith almightie God, for in confeſsion they deſire him pardon of theire ſinnes, they proteſt an amendment of life, & yet out of hand beginne a freſh

to

to offend him more then before.

The puniſhment that ſuch perſons deſerue, is ſuch as God for the moſt part permitteth: that is to leaue them in this euil ſtate, al the daies of theire life, euen til the houre of death, vvhen theire end vvil be ſuch as vvas theire life, that is vvithout anie fruite. Yf therfore anie one haue deſire to conuert him ſelf earneſtlie vnto almightie God, and to doe true penance, I ſhal heere declare vvhat he ought to obſerue concerning this matter. And becauſe the *Sacrament of Penance* conteineth three principal parts, vvhich be *Contrition*, *Confeſſion and Satisfaction*, I vvil breefelie declare vvhat is to be donne in eche of theſe parts.

OF CONTRITION, AND OF THE tvvo partes vvhich it conteineth.

CHAP. I.

WHOESOEVER he be that mindeth to returne to almightie God, & to leaue his euil life, he muſt vnderſtand, that the firſt gate, by vvhich he muſt paſſe, is *Contrition:* vvhich is one of the moſt pretious ſacrifices, that vve are able to offer vnto almightie God, according as the Prophet Dauid ſaith.

Pſalm. 50. 19. *A ſorovvful minde is a ſacrifice to God, a contrite and humble harte, thou, o Lord vvilt not deſpiſe.*

This *Contrition* hath tvvoe parts. The one is a repentance for the ſinnes paſt; and the other is a ſtedfaſt purpoſe of amendment in time to com. The reaſon of this is, becauſe *Contrition* is a deteſtation of ſinne, aboue al things that maie be hated, in regard that it offendeth the maieſtie of almightie God. And becauſe God is offended as vvel vvith thoſe ſinnes that ar to com, as vvith thoſe that ar paſt; therfore *Contrition* doth include the deteſtation of the one and the other;

other; vvhich is as much to ſaie, as that a man muſt be ſory for his ſinnes paſt, and muſt determine to eſchevve ſuch as maie com heere after. And heerehence it is, that the firſt thing in a true penitent, muſt be to haue ſorovve for his ſinnes, not principallie for that by them he hath deſerued hel, and loſt heauen (although to be ſory for this cauſe be good alſo) but for that he hath loſt God, and moſt grieuouſlie offended his diuine maieſtie. And as God deſerueth to be loued aboue al things, ſo ſhould vve be more grieued for offending him, then for al other things vvhatſoeuer; albeit the mercie of our lord is ſuch, that though the ſorovv be not fullie anſvverable to the ſinne committed, yet the vertue of the Sacrament ioyned therevvith (yf there be no impediment in him that receaueth the ſame) ſhal ſuffice to reſtore him againe to ſaluation.

Novv heere it is to be noted for the ſcrupulous and vveake perſons, that this ſorovv vvhich is required is not ſo of neceſsitie, that it be alvvaies as other ſenſible griefes ar, but that our vvil doe deteſt and abhorre ſinne, aboue al things that maie be deteſted, vvhich maie be vvithout vveeping or ovvtvvard ſorovve.

The ſecond thing requiſite to Contri-

tion,

tion, vvhich is a moſt ſtedfaſt purpoſe neuer to offend almightie God, muſt likevviſe not principallie be intended for heauen, hel, or anie other particular intereſt of our ovvne, but for the loue of God: albeit to feare hel, or to deſire heauen, ar not to be reproued, but ar verie laudable & profitable, yea and a gift of God alſo. And as a man muſt haue a reſolute purpoſe to eſchevv ſinnes that ar to com, ſo muſt he leaue & forſake his preſent ſinnes, othervviſe his confeſſion ſhould be no confeſsion, but a ſacrilege. And therfore he that beareth anie hatred againſt his neighbour, muſt put it out of his mind, yea and ſpeake to him alſo, yf anie ſcandale ſhould be feared of the cõtrarie. He that vvithholdeth anie mans goods, againſt the vvill of the ovvner, muſt reſtore them vnto him forvvith, in caſe he be able to doe it preſentlie, although by this reſtitution he ſhould caſt him ſelf far behind hand, eſpeciallie vvhen the devv ovvner ſtandeth in ſuch, or like neceſsitie of it him ſelfe. In like manner ought vve to make Reſtitution of fame, and of honour, yf vve haue publiſhed abroade anie grieuous, & ſecrete crime of our neighbour, or donne him anie iniurie by vvoord or deede. And this is that vvhich apperteineth to the tvvoe prin-

principal partes of Contrition.

OF THE MEANES BY VVHICH Contrition is obteined:

CHAP. II.

HE novv that deſireth to obteine this moſt pretious ievvel of *Contrition*, muſt knovv that the firſt meane for the getting of it, is to demaund the ſame of almightie God, vvith al humilitie and inſtancie that is poſsible; becauſe the ſame is a ſpecial grace and gift of almightie God and a vvork exceeding al the povver and force of mans nature. The reaſon of this is, for that God created the nature of man vpright, and lifted vp vnto him ſelf by loue, but ſinne hath crooked it, and inclined it doune to her ſelf, that is to the loue of viſible things: & therfore as a man borne vvith a crooked backe from his mothers vvombe, can not find anie natural remedie to reſtore him to his ſtreightnes; ſo vve being borne vvith this kind of ſpiritual crookednes through originall ſinne, there is no thing that can ſtreighten vs, but onlie the ſame lord

lord that made vs. And becauſe this ſtreightnes conſiſteth in the loue of God aboue al things, vvhich no man can haue but by God him ſelf; ſo no man can haue ſorovve for ſinne aboue al things for the loue of him, but by the ſpecial loue of God him ſelfe, for ſomuch as the one folovveth of the other. If this then be a vvorke of God, and ſo greate a vvorke, it folovveth that vve ought to demaund the ſame of him vvith al humilitie and inſtancie poſsible.

The ſecond meane to obteine Contrition, is for a man to keepe a parliament vvithin him ſelf, & to conſider ſuch things, as maie prouoke and incline him to get ſorovv for his ſinnes. For the more he ſhal conſider the cauſes that maie moue him thereunto, the more clearelie ſhal he perceaue, hovv much it importeth him to bevvaile his miſerable ſtate. For he that knovveth hovv to conſider his ſinnes, as they ought to be conſidered, knovveth alſo hovv to bevvaile them, as they ought to be bevvailed. Let a ſinner therfore open his eyes, and fixe them firſt vppon the multitude of his ſinnes, and aftervvards vppon almightie God againſt vvhome he hath ſinned; for eche of theſe conſiderations vvil teach him, hovv good cauſe he hath to bevvaile his

his ſinnes.

Novv to ſtirre vp thy ſovvle to this ſorovve, thou muſt firſt of all ſet before thine eyes all the ſinnes of thie life paſt, & vvithal hovv thou haſt abuſed the benefites receaued of almightie God. And becauſe ſinne is a ſvvaruing from the end, for vvhich man vvas created, let him firſt conſider this end, vvhich vvas to knovvve and loue God, and to keepe his commaundements, and therby to atteine to the chiefeſt felicitie: for by this he ſhal ſee more clearelie, hovv far he hath ſtraied from this end. In conſideration vvhereof God gaue him *a Lavve* to vvit his Commmaundements, vvherein he ſhould liue; and *Grace* vvhereby he might obſerue his lavve; and *Sacramentes* by vvhich grace be miniſtred vnto him; and *Teachers* that might inſtruct him therein; and *Inſpirations* that might prouoke him thereunto; and finallie *him ſelf*, to be the price and remedie of al his ſinnes. Likevviſe for this end he gaue him *the gifts of nature*, vvhich be Life, Health, Strength, The povvers of the ſovvle, The ſenſes, and membres of the bodie, to the end that he ſhould applie all theſe in his ſeruice, vvhoe had beſtovved them vppon him. And for this ſame end he gaue him alſo the goods, called the goods

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of

of fortune that vvith them he might ſuſteine his ovvne life, and relieue the neceſsitie of others, and ſo merite the kingdome of heauen. Theſe and manie others be the benifits and helpes, vvich God hath giuen vs to emploie them in his ſeruice. Let a man therfore conſider hovv he hath vſed theſe benifits, and he ſhall find, that he hath made vveapons of them to fight againſt God; and vvith vvhat things he vvas bound to doe him greater ſeruice, vvith the ſame he hath committed greater ſinnes. He then that ſhall conſider this, hath he not good cauſe to bevvaile and lament his offences?

2 The ſecond meane is to conſider vvhat is loſt by ſinne, vvhereof becauſe vve haue ſpoken ſufficientlie in the third treatiſe pag. *236.* it ſhalbe neceſſarie onlie to aduertiſe euerie man, that he conſider vvith him ſelf, vvhether he hath not good cauſe to be hartilie ſorie, that hath loſt ſo manie benifits as ar there mentioned.

3 The third meane is to conſider the greatnes of the maieſtie, and goodnes of God, againſt vvhome thou haſt ſinned. For it is certaine, that the greater the perſonage is that is offended, the greater is the offence committed againſt him; and ſo the more that a man ſhal vnderſtand the exceeding

greatnes

greatnes of the maieſtie of almightie God, the more ſhall he penetrate the malice of his ſinne. Conſider then the nobilitie, the riches, the dignitie, the vviſdome, the beutie, the glorie, the goodnes, the maieſtie, the benignitie & povver of this Lord, & hovv al creatures ar bound vnto him; and ſo calling to mind hovv thou haſt offended him, thou ſhalt not onlie vnderſtand the heynouſnes of thy ſinnes, committed againſt him, but alſo haue good cauſe to be ſory and to lament.

The fourth meane is to conſider the iniurie donne to almightie God by ſinne. For as often as vve ſinne this iudgment paſſeth ſecretelie, in practiſe vvithin our harts, though me perceaue it not; to vvit, of the one ſide is ſet before vs the profit of ſinne, vvhich is the delite or commoditie that enſueth of ſinne, and of the other the offence that vve cõmit againſt God, & man being placed in the middeſt, reſolueth vvith himſelfe rather to leeſe the frindſhip & fauour of God, then the cõmoditie vvhich is to com by ſinne. Novv vvhat can be more horrible, or more vnſeemelie then this, to preferre ſo baſe a thing before God? or vvhat can more reſemble that vvicked fact of the Ievves, vvhoe vvhen choiſe vvas of- 4

fered vnto them, vvhether they vvould haue Chriſt or Barrabbas, anſvvered, that they vvould rather haue Barrabbas then Chriſt. VVhich things yf a man conſider vvel, he vvil vndoubtedlie be aſhamed of him ſelf, and moued to ſorovve.

5 The fift meane is to conſider the great hatred, that God beareth againſt ſinne, vvhich is ſo great, as no vnderſtanding is able to comprehend it. The reaſon is, for that the better a man is, the more he loueth that vvhich is good, and abhorreth that vvhich is vvicked; and therefore God being infinitelie good, he muſt needes beare infinite loue tovvards goodnes, and infinite hatred tovvards ſinne, and ſo he revvardeth the one vvith euerlaſting glorie, and the other he puniſheth vvith euerlaſting paines. But becauſe of this hatred againſt ſinne, enough hath ben ſaid in the third treatiſe pag. 257. procure by the conſideration thereof, to abhorre ſinne ſo much as is poſſible for thee to doe, and praie God to encreaſe in the this hatred of ſinne, and ſorovv for the ſame, for therein conſiſteth a greate part of true penance.

6 The ſixt meane is to call to remembrance the paines of hell, and the vniuerſall laſt iudgment, as alſo the particular iudgment at eche

ât eche mans death, vvhich things vvil moue vs to conceaue hartie ſorovv and feare for our ſinnes, ſith that eche one of them doth threaten ſuch great terrible calamities to him, that ſhall be found guiltie of anie one deadlie ſinne. And therfore better it is novv for euerie one to enter preſentlie into iudgment vvith him ſelf for his ſinnes, that he be not then iudged for them of almightie God; eſpeciallie conſidering that the holie ſcripture aſſureth vs, that in caſe vve ſhall iudge our ſelues, vve ſhall not be iudged. 1. Cor. 11. 31.

7 The laſt meane is to conſider the multitude of the benifits of almightie God, and eſpeciallie of thy Creation, Conſeruation, Redemption, Baptiſme, Vocation, Diuine inſpirations, Preſeruation of thee from dangers and miſeries, vvith other innumerable benifits. Novv vvhat thing is more to be lamented, then that thou haſt liued ſo long time, in ſuch a greate forgetfulnes and ignorance of ſuch a louing Lord, in vvhome thou diddeſt moue, liue, & hadeſt thy being? vvhat greater iniquitie could be deuiſed, then to offend him vvhoe hath trauailled for thy ſake ſo manie vvaies, faſted ſo manie and ſo long faſtes, ſhedde ſo manie teares, made ſo manie prayiers, ſuffered ſo manie iniuries, taken ſo greate

paines, ſuſteined ſo manie diſhonours, ſo manie infamies, ſo manie, yea and ſo greate torments? For it is moſt certaine that al theſe he ſuffered for thy ſinnes, as vvel to ſatisfie for them, as to make thee vnderſtand the hatred he beareth againſt them, ſith he tooke ſuch paines to deſtroye them. Conſider therfore, vvhether thou haſt not good cauſe to be ſorie, and to reſolue thy ſelfe vvholie into teares.

OF CONFESSION, AND VVHAT vve ought to obſerue in the ſame.

CHAP. III.

HAVING treated of the firſte parte of Penance, vvhich is *Contrition* for our ſinnes, let vs novv ſpeake of the ſecond, vvhich is *Confeſsion*, vvherein a man ought to obſerue theſe things that folovve.

I The firſt is that he take ſom time before to examin his conſcience, and to cal to mind al his deadlie ſinnes paſt, eſpeciallie yf he haue diſcontinued anie long time from *Confeſsion*; in vvhich examination he ought to attend vvith greate diligence and care, as in a matter

matter of moſt great importance. This examinatiō is ſo neceſſarie, that vvhen it vvanteth (in caſe the Ghoſtlie father ſupplie not this vvant) the Confeſſion is of no effecte; euen as that Confeſsion ſhould be, vvherein the ſinner doth vvillinglie leaue out of his Confeſsion ſom deadlie ſinne vnconfeſſed, and ſo is bounde toe make his Confeſsion againe. Therfore to auoide this inconuenience a man ought to prepare him ſelf, and to examin his conſcience diligentlie, by perviſing the ten Commaundements, and the deadlie ſinnes, vvhich he ought to conſider euerie one, hovv often he hath ſinned in eche of them by thought, vvoord, or deede, vvith al the circumſtances that happened in the ſinne; vvhen the circumſtances be ſuch, as of neceſſitie ought to be confeſſed.

The ſecond aduiſe is to declare in Confeſsion the number of the deadlie ſinnes. And in caſe he doe not remember hovv often he hath committed ſuch or ſuch a deadlie ſinne diſtinctlie, yet let him giue a gheſſe thereof, as neere as he can poſsiblie, more or leſſe, or els declare vnto his Ghoſtlie father hovv long time he hath continued in the ſame deadlie ſinne; or at the leaſt let him declare vvhether he hath accuſtomed to offend in that kind of deadlie ſinne as often as 2

opportunitie vvas offered, or did ſome times vppon remorſe of conſcience reſtraine him ſelfe.

3 The third is to confeſſe and ſpecifie the Circumſtances, vvhen they doe greatlie aggrauate the ſinne, although the kind thereof be not thereby chaunged. For although the acte of deadlie ſinne is but one thing, yet it maie be accompanied vvith ſom vvickednes of ſuch qualitie, that of neceſsitie it ought to be confeſſed. As for example, yf one had ſtollen armour, vvith intent to kill an other man, and take avvaie his vvife from him: it is heere manifeſt, that albeit this be but one onlie act, vvhich is to robbe, and conſequentlie but one ſinne, yet this act hath tvvoe other offences annexed vnto it, vvhich be, a vvil to commit murther, & to commit adulterie. But this is a thing that appertaineth more to the ghoſtlie father, then to the penitent, except he be ſuch a one, as is able to knovve theſe circumſtances.

4 The fourth is to confeſſe the kind of the deadlie ſinne, as theft, fornication, adulterie or ſuch like, vvithout rehearſall of the vvholehiſtorie as it paſſed, by onlie saying, I haue often times robbed, killed, committed fornication, adulterie, periurie, &c.

Like-

Likevvise it is not necessarie to specifie in vvhat manner the sinne vvas committed, especiallie being a sinne of the flesh, but to declare the kind onlie. And albeit this matter be verie lothsome and filthie, yet it is to be noted, that a dishonest sinne maie be committed by thought, by vvords, or by touching, or by doing the verie deede. If the act be donne in deede, it is sufficient to tell the name of the act, as Adulterie, Incest, simple fornication, &c. If it vvere by touching, it is sufficient to saie, I haue touched such a kind of person, vnles there folovved som thing that might change the kind of the sinne. If it vvere by vvordes, it shal suffice to saie, I haue spoken filthie vvords, and such as prouoked to sinne, or to delite mie self therein; and not to name the vvordes.

The fift is, to confesse the sinnes of the thought, and heere I vvil declare hovv this ought to be donne. It is then to be vnderstoode, that in an euilthought a man may behaue him selfe after one of these fo re vvaies that folovv. The first is, vvhen he endeuoureth speedilie to repell avvaie the euil thought, in vvhich case it is cleare, that, albeit this resisting & striuing should continue all a vvhole daie, yet therein is no

§ *Note this vvel*

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ſinne, but a merite and revvard, and ſo it
2 requireth no Confeſsion. The ſecond is, vvhen he ſtaieth him ſelf in the euil thought for a ſhort time; and then it is a veniall ſinne, vvhich is more or leſſe grieuous, according as the ſtaying in it vvas more or leſſe. The manner to confeſſe it is to ſaie. I accuſe mie ſelf to haue had a diſhoneſt thought, or of anger, &c. and haue ſtaied in it longer then I ſhould haue donne. The
3 third is, vvhen he giueth conſent to the euil thought, and determineth to put it in practiſe, though aftervvards he doe it not in deede, and it is manifeſt that this is a deadlie ſinne, and of the ſame kind, as if it
4 had ben executed in acte. The laſt is, vvhen one continueth vvillinglie, or ſuffereth him ſelfe to continue in thinking, & taking delite in an euil thought, albeit he intend not to put it in execution; & this is alſo a deadlie ſinne, called by the learned diuines *a lingring delite*; vvhich is, as they ar vvonte to ſaie. *Though I drinke not in the tauerne, yet I take delite therein.*

Novv that vve haue vnderſtoode theſe foure differences of thoughts, it ſhalbe eaſie to knovv hovv to confeſſe them, yf the penitent declare vvhether he ſtaide him ſelf in the euil thought, or conſented thereunto,

or

or vvhether he had anie lingring delite therein, by continuing vvillinglie in taking delite in the ſame euil thought.

The ſixte is, that the penitent be careful to preſerue the good name and fame of his neighbour, confeſsing his ovvne ſinnes in ſuch order, that he diſcouer not the ſinnes of others, nor ſpeake of anie perſon by name, but let him onlie ſaie, I haue ſinned vvith a maried vvife, or vvith a ſingle vvoman, &c. And in caſe the circumſtance be ſuch, as the ghoſtlie father maie therby knovv vvhome he meaneth, then ought he to ſeeke for that time, ſom other ghoſtlie father, that knovveth not the perſon. And yf he can not poſsiblie ſo doe (vvhich yet he muſt endeuour as much as he maie) then (the ghoſtlie father being ſuch a perſon) he maie vvel confeſſe vnto him this circumſtance. 6

The ſeuenth is, that in his confeſſion he excuſe not his ovvne ſinnes, nor yet charge him ſelfe vvith more then is true; neither yet vtter that vvhich is doubtful for certaine, nor ſuch things as ar certaine for doubtful; but let him declare eche thing in his place as it vvas in deede, vvithout adding or diminiſhing. 7

The laſt is, that he be careful to ſeeke out 8

out a good phiſition for his ſovvle, as he vvould if he vvere ſick for his bodie, for this is a matter of more importance: and to ſeeke out an ignorant ghoſtlie father, is as much to ſaie, as to ſeeke for a certaine guide to bring one to hell: for ſo much as if the blind leade the blind (as Chriſt ſaith) both fall into the diche.

Matth. 15. 14.

IN VVHAT CASES THE CONFESſion is of no value, but ought to be made againe.

CHAP. IV.

TO the end that euerie one may knovv of vvhat importance the things before declared be, I ſhall heere brieflie expreſſe, in vvhat caſes the Confeſſion is of no effecte, but muſt be made againe. The firſt is, vvhen the penitent maketh a lie in confeſsion, in a matter of deadlie ſinne. The ſecond is, if in confeſsion he did vvillinglie conceale from his ghoſtlie father anie deadlie ſinne, vvhen he vnderſtoode it to be a deadlie ſinne. The third is, if being long time from confeſsion, he hath not examined his conſcience, before he

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3

he commeth therunto: for in this caſe forgetfulnes excuſeth not the penitent, but doth rather accuſe him the more. The
4 fourth is, vvhen the penitent mindeth not to leaue the deadlie ſinne, vvherein he hath offended; or intendeth not to make reſtitution of ſuch goods as he ought to reſtore.
5 The fift is, vvhen the penitent is excommunicated, and procureth not to be firſt ababſolued from the excommunication. The
6 ſixthe caſe is, vvhen the Ghoſtlie father being ignorant, and the penitent him ſelfe is not learned, there ar notvvithſtanding greate matters to be diſcuſſed in his Confeſsion: for in this caſe it can not be, but that ſom errors vvil happen, that haue neede of a further cure.

But heere it is to be noted, that in euerie one of theſe caſes, vvherein it is neceſſarie to iterate the confeſsion, if it be donne vvith the ſelfe ſame ghoſtlie father, it is not needeful to repeate al thoſe ſinnes a freſhe, vvhich he confeſſed before, in caſe the ghoſtlie father be mindful of them; but it ſhal ſuffice to ſaie, I accuſe mie ſelf of ſuch ſinnes, as at ſuch a time I confeſſed to you mie ghoſtlie father, and beſides I accuſe mie ſelfe of ſuch, and ſuch a deadlie ſinne, for vvhich I am novv bound to iterate mie con-

confeſsion.

Novv for help of memorie it ſhall doe vvel, that vve laie doune heere a briefe memorial of deadlie ſinnes, to the end that the penitent maie therebie more eaſilie examin his conſcience, and prepare him ſelf for this ſacrament of penance, vvhich is the firſt of the aduiſes that vve haue before ſpecified. Hovvbeit this vve vvil doe, not by diſcouering infinite kinds of exquiſite ſinnes, but by laying doune the moſt common ſinnes that 'ar vvont to happen, and leauing the reſt to the penitent, and the Ghoſtlie father.

A ME-

A MEMORIAL OF SINNES AS VVEL TOVCHING THE TEN COMMAVNDEMENTS,

as other matters vvherein a man maie ſinne mortallie.

Of the firſt commaundement. *Thou ſhalt honour God aboue all thinges.*

CONSIDERING that God is honoured vvith the three Theological vertues, *Faith*, *Hope*, and *Charitie*, let the penitent examine him ſelf in theſe.

As concerning *Faith*, if he hath beleeued vvhatſoeuer the holie Catholique Romane Church beleeueth, or hath doubted, or vvith vvords, and outvvarde ſignes hath made anie ſhevv of infidelitie or hereſie. If he hath ben ouer curious in ſearching the matters of faith. If he hath kept bookes of Heretiques, or ſuch as ar forbidden by the Church. If knovving anie man to be infected vvith hereſie, and incorrigible by other

other meanes, he hath not detected him to vvhome he ought. If he hath learned those necessarie things, vvhich euerie Christian is bound to knovve, as ar the commaundements of God, and the principal misteries of oure faith. If he hath beleeued in dreames, enchauntments, deuinings, or anie sorts of superstition, or counseled others to credit them. If he hath caried about him superstitious vvritings for hauing his health, or for anie other end, or induced others to doe the like. If he hath blasphemed God or anie of his Saincts. If he hath ben angrie vvith almightie God, or murmured of him, for such aduersities and troubles, as he hath sent vnto him, as though he vvere vniust or vnmerciful. If in his rage he hath desired his ovvne death, or els vvished that God vvould take him out of this life.

As concerning *Hope*. If in his troubles he hath had such confidence in God, as he ought. If he hath put more confidence in creatures and in their helpes, then in God. If he hath mistrusted to obteine pardon for his sinnes, or amendment of life. If hoping to haue pardon of his sinnes, he did perseuer in his euil life, or minded to differ his repentance vntil he vvaxed old, or vntil the houre of his death.

As

As concerning *Charitie*. If he hath not loued God aboue al things as he is bound to doe. If he hath perſecuted, or iniuried vvith vvords ſuch deuout perſons, as doe frequent Confeſſion, Maſſe, &c. Or if he hath mocked and ſcoffed at them; and in particular, if he hath diſſuaded or hindered anie from going into Religion. If he hath expoſed him ſelf to anie daunger of mortal ſinne, or taken delight of anie ſinne donne before.

Of the ſecond commaundement. *Thou ſhalt not take the name of the Lord God in vaine.*

IF he hath ſvvorne falſlie, knovving it vvas falſe, or doubting it to be ſoe, or being careles vvhat he ſvvare. If ſvvearing he did promiſe anie lavvful thing, and not fulfil it, nor hath intention to performe it. If he hath ben cauſe that anie did ſvveare falſe, or not keepe theire lauful oth once made. If he hath ſvvorne in manner of curſing, to vvit; if I doe not ſuch a thing, let ſuch euil happen vnto me. If he hath ſvvorne to doe anie ſinne, or euil, or not to doe that vvhich is good. If he hath made anie vovve vvith a mind of not fulfilling it.

If he

If he haue differred the fulfilling of his laufull vovve anie long time. If he hath vovved to doe anie vvicked acte, or not to doe anie good deede, or to doe a good thing for an euil end, for ſuch vovves bind not.

Of the third commaundement. *Thou ſhalt keepe holy the Sabboth-daie.*

IF he hath not kept the holiedaies, but either hath donne, or commaunded to be donne anie ſeruile vvorke vppon the ſame daies, vnles it vvere ſom litle thing. If he hath omitted to heare maſſe throughout euerie Sondaie and holidaie, vvithout laufulcauſe. If being preſent at maſſe vppon anie holidaie, he hath ben for anie notable time voluntarilie diſtracted, by talking, laughing, or buſying him ſelf in impertinent things. If he hath not procured that ſuch as be vnder his charge, ſhould heare maſſe vppon the holidaies. If he hath not gone to Confeſſion at the leſt once a yeere, or hath gone vvithout due examination of his conſcience. If euerie yeere at Eaſter he hath receiued vvith due diſpoſition, or rather vvith a conſcience or doubt of mortall ſinne. If he hath faſted the lent, vigils and

and Ember daies being bound thereunto, or hath eaten forbidden meates. If he hath ſpent all the Holidaies in paſtimes, gamemings and vanities. If being excommunicated he hath ben preſent at Catholique diuine ſeruice, or receiued anie Sacrament during that time, or hath conuerſed vvith excommunicate perſons, or ſuch as vvere ſuſpected of hereſie. If being bound to ſaie his office, he hath omitted or all, or anie part thereof, or in the ſaying of it hath ben voluntarilie diſtracted.

Of the fourth commaundement. *Thou ſhalt honour thy father and thy mother.*

IF he hath deſpiſed or not honoured his father and mother, or hath offended them in deedes or vvords, or not obeied them in matters that vvere iuſt, and ſuch as might reſult to notable detriment of theire familie, or of theire ovvne ſovvle. If he hath not ſuccoured his parents in theire neceſsitie vvhen it vvas in his povver. If he hath ben aſhamed of them, by reaſon of the baſenes of their familie, or poore eſtate. If he hath deſired theire death, to enioie theire lands or goods. If he hath perfor-

med theire teſtaments and laſt vvills. If he hath ſo loued them, that for theire loue, he cared not to offend God. If he hath not obſerued the iuſt lavves, and decrees of his Superiours. If he hath detracted, or ſpoken euill of Superiours, Eccleſiaſticall, or Secular, of Religious perſons, or Prieſtes, or Teachers, &c. If he hath not ſuccoured the poore, if he could, eſpeciallie in extreme or grieuous neceſsitie, or if he hath ben cruell vnto them in vvoords or deedes. If thoſe vvhich be fathers and mothers haue curſed: or vviſhed euill vnto theire children. Alſo if they haue brought them vp as they ſhould, teaching them theire praiers. and Chriſtian doctrine, and reprehending and correcting them, eſpeciallie in matter of ſinne, and occupying them in ſom honeſt exerciſe, to the end they be not idle, and take ſom euil courſe. And that vvhich is ſaid of Children, is to be vnderſtoode alſo of ſeruants, and others of the familie, of vvhome care is to be had, that they knovv things vvhich be neceſſarie, and obſerue the commaundements of God, and of the Church.

Of

Of the fift Commaundement. *Thou ſhalt not kill.*

IF he haue ſpirituallie ſlaine his neighbour, by peſvvading him to Sciſme or Hereſie, or by prouoking him, or giuing him counſaile, or occaſion to ſinne deadlie. If he hath caried hatred tovvards anie perſon, deſiring to be reuenged, and hovv long he hath ſtaied therein. If he hath killed, or procured, or deſired the death of his neighbour, or anie other greate euil or domage, as vvel in his bodie, as in his good name, honour, temporal and ſpirituall goods, or geuen counſaile, aide, and fauour thereunto. If hauing offended others by vvoord, or deede, he hath refuſed to aſke pardon of reconciliation, either by him ſelf, or ſom other; or hath not ſufficientlie ſatisfied for the offence; or hath not forgiuen ſuch, as haue humblie deſired pardon of him. If he hath ben occaſion of factions, or fauoured them, or threatned anie vvith euil ſpeeches, not being vnder his gouernment. If he hath refuſed to ſpeake to anie, or to ſalute them, and hath thereby giuen ſcandall, or offence to his neighbour. If in aduerſities and misfortunes he hath deſired

death, or vvith furie ſtrooken & curſed him ſelf, or mentioned the diule. If he hath curſed others either aliue, or dead, and vvith vvhat intention. If he hath ſovved diſcord, or cauſed emnitie betvvene others, and vvhat harme hath com thereof. If for hatred or enuie, he hath ben immoderatlie ſorie for the good, and proſperitie of others, as vvel Temporal as Spiritual, or hath reioiced at anie harme, or notable domage of his neigbour, manifeſting anie ſecrete fault of his to diſcredit him, or cauſe him other harme. If he haue ſtrooken iniuriouſlie anie eccleſiaſtical perſon, vvherein alſo there is Excommunication.

Of the ſixt and ninth commaundement.

Thou ſhalt not commit fornication. Thou ſhalt not deſire they neighbours vvife.

IF he hath had anie diſhoneſt and vncleane thoughts, and voluntarilie hath ſtaied and taken delite in them, or not reſiſted them ſo ſpeedilie as he ought. If vvith deliberate mind he hath deſired to ſinne vvith anie man or vvoman, vvhich ſinne is of the ſame kind, of vvhich the vvoork it ſelf vvoold be. If vvith libidinous intent he hath

hath beheld vvomen, or other perſons. If he hath ſpoken laſciuious and diſhoneſt vvoords, vvith intention to ſinne, and to prouoke others; or hath vvillinglie and vvith delite heard ſuch ſpeeches. If he hath actualliе ſinned vvith anie vvoman, and of vvhat qualitie ſhe vvas; or vvith anie perſon againſt nature. If he hath vncleanlie touched him ſelf or others, or permitted the ſame; & vvhether at that time he thought of anie perſon vvith vnlauful deſire: for in this caſe there be tvvoe mortal ſinnes. If vvith deſire of ſinne, he hath ſent letters, meſſagers, or preſents, or hath kiſſed others; or hath ben a meane to induce others vnto ſinne, or giuen counſel or ayde thereunto. If he hath gone to anie place vvith euil intention, or paſſed by the ſame, or decked him ſelf to ſom euil end; vvhere he muſt tel of dangers of ſinne, to vvhich he hath expoſed him ſelf, and of the occaſions vvhich he hath not auoided. If he hath had pollution in ſleepe, or avvake, or hath giuen anie cauſe, or voluntarilie taken delite therein: or reade anie bookes that might prouoke to fleſhlie ſinne. If he hath borne carnal loue to anie perſon, vvith deſire of ſinne, and hovv long he hath perſeuered in the ſame, and yf by his occaſion, ſuch perſons

hath ben noted vvith anie infamie. Thoſe that be maried muſt examine them ſelues in particular, if in theire mind thinking of other perſons, or vvith intention not to beget children, but onlie for carnal delite, or vvith extraordinarie touchings and meanes, they haue ſinned againſt the end, and honeſtie of mariage.

Of the ſeuenth & tenth commaundement.

Thou ſhalt not ſteale. Thou ſhalt not deſire they neighbours goods.

IF he hath taken anie thing belonging to others by deceite or violence, expreſſing the quantitie of the theft, and if he hath taken anie ſacred thing, or out of anie ſacred place. If he hath holden ought vvithout the ovvners conſent, and hath not reſtored it being able. If for not paying of his debts, his creditours haue ſuſtained anie domage. If he hath not made reſtitution of ſuch things as he hath found, or came to his hands, knovving them to belong to others. If buying, or ſelling he hath vſed anie deceite in the vvare, in the price, meaſure, or vveight. If he hath bought of thoſe that could not ſel, as ar ſlaues, or children vnder age.

age. If onlie in respect of selling vppon credit, he hath sold aboue the iust price, or bought for lesse then the iust price, in respect of paiment made before hand. If he hath had a determinate vvill to take, or retaine anie thing of others, and this by right, or by vvrong. If he hath committed anie vsurye, or made anie vsurarious contract, or entred into anie vniust trafficke of marchandise or partnershippe. If he hath reteined the vvages due vnto others. If he hath plaied at prohibited games, or in playing vsed anie deceite, or plaied vvith persons vvhich can not alienate, as ar children vnder age and the like. If he hath defrauded anie iust impost or tolles. If he hath committed symonie in anie sort. If he hath not trulie paied his tythes vnto the Church. If by vnlavvfull meanes he hane goten anie thing that vvas not due vnto him; or hath vniustlie hindred others, from the obteining anie benifit or commoditie. If he hath giuen anie help or counsel, or by anie other meanes abetted to such as haue taken other mens goods, or (being able and bound thereunto) hath not discouered or hindered anie theft.

Of the eight commaundement.

Thou ſhalt not beare falſe vvitnes.

IF he hath borne anie falſe vvitnes in iudgement, or out of iudgement, or induced others to doe the like. If he haue ſpoken anie vntruthe, vvith notable preiudice or hurt of his neighboure. If he hath detracted from the good name of others, impoſing falſlie vppon them anie ſinne, or exaggeratinge theire defects. If he haue murmured againſt anie other mans life and conuerſation, eſpeciallie in naughtie matters, and of qualified perſons, as Prelates, Religious, and vvomen of good name. If he hath diſcloſed anie greeuous and ſecrete ſinne of others, vvhere-vppon hath inſued Infamie: vvhich although it vvere true, & not ſpoken vvith euill intention, yet is the ſpeaker bound to reſtore the good name. If he hath vttered anie ſecrete vvhich vvas committed vnto him, or vvhich ſecretlie he came to ſee or heare, in vvhich caſe he is bound to reſtore all domages, that aftervvards happen by ſuch reuelations. If he hath opened other mens letters vnlavvfullie, or vvith anie euil intention. If he hath

hath raſhlie iudged the deedes or ſpeeches of his neighbour, taking in euil part that, vvhich might haue ben vvel interpreted, and condemning him in his heart of mortal ſinne. If he hath promiſed anie thing vvith intention to bind him ſelf; and aftervvards, vvithout lavvful cauſe, hath omitted to obſerue the ſame; for it is a mortall ſinne, vvhen the thing vvhich is promiſed is notable, or vvhen, for vvant of performance of the promiſe, our neighbour hath had anie loſſe, or domage temporall, or ſpirituall.

Of Pride.

IF that good vvhich he hath (be it of the Sovvle, of the Body, or of fortune) he hath not acknovvledged as of God, but preſumed to haue it of him ſelf, or by his ovvne induſtrie, or if of God, yet by reaſon of his ovvne merites. If he hath reputed vainelie to haue anie vertue, vvhich he hath not; or to be that, vvhich he is not; or gloried in anie thing, vvhich is mortall ſinne. If to be eſteemed for a perſon of value he hath vaunted of anie good, or euil, vvhich he hath donne, vvith the iniurie of God, or his

his neighbour, & vvhether trulie or falslie.

Of other mortal sinnes heere is nothing saied; becauſe enough hath ben ſpoken alredie in the Commaundements. Onlie ſuch as haue anie ſpecial Office, degree or charge, muſt examin them ſelues of the defects and ſinnes, vvhich in like Eſtates and Exerciſes maie particularlie happen, according vnto the obligation, vvhich euerie one hath.

A GENERALL ADVERTISMENT to diſcerne, vvhich is a deadlie ſinne, and vvhich a veniall.

CHAP. V.

BECAVSE vve ar bound of neceſſitie to confeſſe al deadlie ſinnes, but not venial ſinnes vnles vve vvil; and for ſo much as this thing, to vvit, vvhich is a deadlie, and vvhich a venial ſinne, can not be vvel declared in fevv vvoords, it ſhal ſuffice to giue ſom general aduertiſment concerning this point, for vvhich there ar vvont to be giuen tvvo Rules.

1. The firſt and moſt generall Rule is, that vvhatſoeuer is contrarie to *Charitie*, that is to the loue of God, and of our neighbour, is a deadlie ſinne. And ſo by this Rule, vvhat-

vvhatſoeuer is againſt the honour of God, or the profit of our neighbour, in anie matter of importance, be it thought, vvoord, or deede, is a deadlie ſinne; for this quencheth *Charitie*, vvherein conſiſteth the ſpirituall life of the ſovvle. But vvhatſoeuer is not againſt *Charitie*, but beſides the ſame, is a veniall ſinne; as idle vvoords that hurt no man; or ſom kind of little vaine glorie, of anger, of negligence, &c.

The ſecond Rule is more ſpeciall; to vvit, that vvhatſoeuer is contrarie to anie one of the Commaundements of almightie God, or of the Catholique Church, is a deadlie ſinne. But heere it is diligentlie to be noted, that that vvhich is of his ovvne nature a deadlie ſinne, maie be a veniall ſinne, by one of theſe tvvo vvaies; either becauſe the matter is of ſmall importance (as yf one ſhould ſteale a pinne, or a point) or becauſe the vvork is imperfect, by reaſon that it vvanted a ful conſent, as it maie happen in euil thoughts, vvithout anie conſent giuen vnto them, but yet euil reſiſted. 2

Likevviſe it is to be conſidered, that the Commaundements be of three kinds. Som ar *negatiue* as *Thou ſhalt not kill* &c. VVhich doe bind vs for euer and euer, that is in euerie time, and at all times. Others be *affirmatiue*

firmatiue, as to giue almes, to haue contrition for our sinnes, &c, and theſe doe bind vs euer, but not in euerie time, but in time of neceſsitie, and then vve or bound of dutie to doe them. There be other *compounded of both,* to vvit of negatiues, and affirmatiues, *as to reſtore other mens goods.* For this commaundeth to reſtore, and alſo not to vvithhold our neighbours goods. And theſe commaundements doe bind vs to obſerue them, in both manner of vvaies, to vvit euer, and at all times.

A BRIEFE MANNER OF CONFESSION, for ſuch as be vvont to confeſſe often.

CHAP. VI.

MANIE deuoute perſons before vexed & troubled vvith ſcruples, becauſe in examining theire conſciences, they find not, ſom times, vvhereof to make theire Confeſsion. For as on the one ſide they knovv, and beleeue certeinlie that they ar not vvithout ſinnes, and on the other ſide, at the time of confeſsion, they find them not, they ar in great perplexitie, and

and doe fullie perſuade them ſelues, that they ar neuer rightlie confeſſed.

Of this vvee may gather tvvo thinges. The one is, that it is in deede a verie hard matter for a man to knovv him ſelfe, and to vnderſtande throughlie all the ſecrete corners of his conſcience, in ſo much that the Prophet ſaid not in vaine, *vvhoe is he that knovveth his ſinnes? deliuer me, o Lord, from my ſecrete offences*. A n other is, that the ſinnes of iuſt perſons (of vvhome the vviſe man ſaieth, vhat they fall ſeuen times in the daie) ar rather ſinnes of *omitting* then of *committing*; vvhich kinde of ſinnes ar hard to be knovvven. For vnderſtanding vvhereof, it is to be noted, that all ſinnes ar committed by one of theſe tvvo vvaies, to vvit, either by vvaie of *Committing* (that is by doing ſome vvicked thing, as by robbing, killing &c. or by vvaie of *Omitting* (that is by leauing ſome good thing vndonne, as for not louing God, not faſting, nor praying &c.) Novv of theſe tvvo kind of ſinnes, the firſt (becauſe they conſiſt in doing) ar verie ſenſible and eaſie to be knovvven; but the ſecond (vvhich conſiſt not in doing, but in leauing vndonne) ar much harder to be knovvven; becauſe that thing, vvhich is not, hath no meane to ſhevv it ſelf. VVher-

Pſalm. 18. 13.

Prouerb. 24. 17.

tore

fore it is not to be maruailed at, that ſpiri-
tuall perſons (eſpeciallie if they be ſimple)
doe not find, ſom times, anie ſinnes, vvher-
of to accuſe them ſelues. For as theſe per-
ſons fall not ſo often into thoſe ſinnes of
Committing, of vvhich vve haue ſpoken, and
the others, vvhich be of *Omitting*, ar not
ſo eaſie to be vnderſtoode: hence it cõmeth
that they knovv not vvherof to confeſſe
them ſelues, and therfore ar ſo much vexed.

VVherfore, for remedie of this, I haue
thought good to ordeine this *Memorial*, for
ſuch perſons, vvherein is chieflie treated of
this kind of ſinnes, vvhich cõcerne *Omitting*.
And becauſe theſe ſinnes maie be either
againſt God, or againſt our ſelues, or againſt
our neighbours; therfore is this *Memorial*
diuided into three parts, vvhich doe treate
of theſe three kinds of negligences. And for
this end vve muſt vnderſtand, that there is a
difference betvvixt *imperfections*, and *venial*
ſinnes, vvherof it enſueth, that ſom things
maie be imperfections, vvhich be not
ſinnes, as it chaũceth vvhen vve leaue to doe
ſom good vvorks, vvhich vve might haue
donne, to vvhich vve ar not alvvaies bound.
For it maie be, that one might beſtovv more
almes, then he doeth, and praie more then
he praieth, and faſt more then he faſteth,

and

and ſo in other things; and to leaue theſe things is not ſinne, but it is a fault and imperfection, becauſe by doing them, a man might auance him ſelf, and profit much, vvhich he doth not in leauing them vndonne. Yet let no deuout perſon leaue to accuſe him ſelf for this of ſuch things, as vvel becauſe ſom times they maie be venial ſinnes, as alſo to acknovvledge his imperfections, and ſo to humble him ſelf before the Vicar of God, and to endeuour to get out of them. Hovvbeit this is not conuenient to be donne at al times, but at certeine times, (and eſpeciallie vppon principall feaſtes) to the end they vvearie not their ghoſtlie fathers vvith their ſuperfluous length: but at anie other ordinarie times, euerie one maie heere take his choice of that, vvhich he ſhal thinke beſt for the diſcharge of his conſcience.

Of that vvich goeth before Confeſſion.

AT the beginning of his Confeſſion, let a man accuſe him ſelfe of that vvhich folovveth. Firſt, for that he cõmeth not to this Sacrament vvith ſuch ſorovv & repentance for his ſinnes, and vvith ſo ſtedfaſt a purpoſe to forſake them, as he ought;

ought; and that he hath not ſo vvel examined his conſcience, as reaſon vvould he ſhould haue donne. Let him accuſe him ſelf, that the daie of his laſt Communion, he vvas not ſo deuout nor recollected, as vvas neceſſarie for ſo ſoueraigne a gheſt; and that novv he commeth not prepared as he ought to communicate, nether vvith ſuch feare and reuerence, as to ſo excellent a Sacrament is required. Alſo of the ſmall amendment of his life, and that he doth profit in the ſeruice of God more one daie then an other.

Towards God.

LET him accuſe him ſelf for not louing God vvith all his hart, vvith all his ſoule, and vvith al his forces as he vvas bound. For that he hath not giuen him thankes for the benifits receaued, and thoſe vvhich he doth dailie receaue, eſpeciallie for hauing redeemed him, and giue him knovvledge of him ſelf, as he vvas bound. For not doing that vvhich apperteined to his ſeruice, vvith that puritie of intention, nor vvith that feruor and deuotion, vvhich he ought, but rather ſluggiſhlie & coldlie.

For

For not anſvvering of his parte to the good inſpirations of God, and to the holie reſolutions vvhich he doth ſend him, and to the preparations & opportunities, vvhich he gaue him to liue vvel; by al vvhich he might haue profited him ſelf much more, yf it had not ſtoode by his ovvne greate negligence. For not hauing aſsiſted at maſſe, and at the diuine ſeruice, and in halovved places in the preſence of the moſt bleſſed Sacrament, vvith ſuch Deuotion, Attention, Feare and Reuerence, as the preſence of ſo greate a maieſtie demaunded.

Tovvards him ſelf.

A MAN conſiſteth of manie parts; for he hath a bodie vvith al his ſenſes; and a ſovvle vvith al her appetites, and a ſpirite vvith al his povvers, vvhich ar Vnderſtanding, Memorie and VVil; and ſo he maie offend againſt the order, vvhich he ought to keepe in euerie one of them. Let him then firſt accuſe him ſelf, for that he hath not gouerned his bodie vvith ſuch rigour, and ſeueritie as he ſhould haue donne, as vvel in eating, drinking, clothing, and ſleeping, as in al other things. For that he hath not his imagination, and other exterior ſenſes ſo

recollected, as he ought, but hath ſuffred them to range, and vvander abrode, in hearing, ſeeing, talking and imagining manie things vvhich vvere idle, and not to the purpoſe. For that he hath not mortified his appetites, and reſiſted his ovvne vvil, as he ought to haue donne. For that he is not ſo humble in his hart, and vvoorkes, as he ſhould be; nor eſteemed him ſelf for ſo vile, and miſerable as he is, nor handled him ſelf as ſuch a one hath deſerued. For that he hath not procured anie litle deuotion, nor geuen him ſelf ſo much to praier, nor hath ben in the ſame vvith ſuch cloſenes of mind, and diligent attention, as vvas requiſite, but rather hath ben ſlovv, to riſe at devv time to praier.

Tovvards his neighbour.

LET him accuſe him ſelf, for that he hath not loued his neighbours vvith ſuch loue, as he vvould that others ſhould loue him, as God hath commaunded. For that he hath not ſuccoured them in theire neceſſities, vvith the help and reliefe that he might, or vvith the counſel that he ought. For that he hath not had ſuch compaſsion vppon theire miſeries, and praied God for them,

them, as he vvas bound to doe. Of the publique Calamities of the Catholique Church, ſuch as be Hereſies, Captiuities and the like; for that he hath not had ſuch inwvard feeling of them, as reaſon required, nor ſo recommended them vnto almightie God, as they deſerued to be commended. Such as haue Superiours, let them accuſe themſelfes, for not hauing obeied them, nor borne them ſuch reuerence, nor ſuccoured them as in deede they ought. And thoſe that haue ſubiects, children and ſeruants, for not hauing taught, and chaſtiſed them, & prouided for them ſuch things as vvere neceſſarie, and ben ſo careful of them as reaſon vvould they ſhould.

Of ſinnes of Committing.

AFTER that the penitent hath ſo accuſed him ſelfe of the ſinnes of Omitting, then let him accuſe himſelf of thoſe of Committing, running ouer the ten commaundements, and ſeuen deadlie ſinnes, accuſing him ſelf of that in eche one, vvherein his conſcience ſhall find remorſe. And yf he vvil goe more briefelie to vvorke, he maie examin his thoughts, vvords, and deedes, vvherein he ſhal think

he hath offended, and ſo accuſe him ſelf of the ſame. After all this he muſt accuſe him ſelfe, of all ſuch ſinnes as apperteine to the ſtate and office that he is of, declaring vvherein he hath ſinned againſt the lavves and devvties of his ſtate. As if he be a Religious perſon, of his three vovves, or anie other thing belonging to his Rule. If he be a Iudge, Phiſition, or marchaunt, of ſuch things as apperteine to his office. If a Prince, of that vvhich concerneth his gouernement. VVhen he hath ended all theſe accuſations, let him then conclude as folovveth, ſaying. *Of al theſe ſinnes, and of all others vvherein I haue offended in thought, vvoord, or deede I, grieuouſlie accuſe mie ſelf, and doe acknovvledge mie fault before God, mie fault, yea mie moſt grieuous fault, and deſire you mie ghoſtlie father to giue me penance and abſolution.*

OF SATISFACTION THE THIRD part of Penance.

CHAP. VII.

SATISFACTION is a ful & intiere paiment, of that vvhich a man ovveth for his ſinnes committed. Novv ſinne bringeth vvith it tvvoe euils. The one is the *ſpot* or *fault*; the other is the *paine* and *puniſhment* due to the fault. In Confeſſion by the vertue of the bloud of Chriſt, vvhich vvorketh in this Sacrament, vve ar cleanſed from the ſpot or filth of ſinne, and the fault is forgiuen vs, and ſo vve ar deliuered from euerlaſting paine, due vnto mortal ſinne. But becauſe all Temporall paine is not alvvaies releaſed, vvhen the fault is pardoned, therfore Satisfaction is neceſſarie, vvhich muſt be made or heere, or in the life to com, in the paines of Purgatorie, vvhich (as *S. Auguſtine* affirmeth) ar ſo greate, that they exceede all the torments, vvhich the holie martyrs ſuffered in this life. Novv al ſortes of Satisfactions ar reduced vnto theſe three onlie: *Faſting* or

other corporal auſterities, *Almes*, and *Praier*, vvhich be correſpondent to the goods of the Sovvle, of the Bodie, and of Fortune; and by *Almes* a man offereth to God his external goods; by *Faſting* he maketh a Sacrifice of his proper fleſh, and by *Praier* he offereth to God his mind, & ſo conſequentlie doth ſacrifice to God him ſelf, and al that vvhich he hath.

And although this Satisfaction maie be made in tvvoe manner of vvaies; as firſt vvhen a ſinner voluntarilie, and of his ovvne deuotion doth anie of theſe vvorks; or ſecondlie vvhen he doeth the ſame being enioined him by his ghoſtlie father in Confeſsion; yet the Satisfaction vvhich is made for Obedience of the Confeſſor, in reſpect of the Sacrament, is much more fruiteful. Finallie al manner of ſcourges, and chaſtiſements, vvhich almightie God ſendeth vs, as Sicknes, Pouertie, and the like, yf they be borne vvith Humilitie and Patience, ar of greate force, not onlie to ſatisfie for the temporal paines, devv for our ſinnes, but alſo for increaſe of Grace and mercie.

THE

THE SIXTH TREATISE, HOVV VVE OVGHT TO PREPARE OVR SELVES

FOR THE RECEIVING OF THE moſt bleſſed Sacrament of the Altare.

AS amongſt al the other Sacraments, the bleſſed Sacrament of the Altare is the greateſt, ſo is there requiſite greater puritie and preparation, for receauing of the ſame: becauſe in the other Sacraments, the vertue of God vvorketh, but in this Sacrament is the real, and true preſence of God him ſelf; and therfore, beſides the cleannes of the ſovvle, vvhich muſt goe before, by meanes of the Sacrament of Penance, it requireth alſo eſpecial deuotion, to vvhich deuotion three things doe ſerue verie notablie.

The firſt of theſe things is, the feare and Reuerence of that diuine maieſtie, vvhich is in this Sacrament, for ſomuch as vve doe trulie beliue, that in that little hoſt is al-

mightie God, the Creatour of heauen and earth, the lord of the vvorld, the glorie of the Angels, the repoſe of all thoſe that be bleſſed, the iudge of the vvorld, vvhome the Angels, Archangels, Cherubines, and Seraphines doe praiſe, before vvhoſe ſight the povvers of heauen doe tremble, not for that they haue offended him, but for that conſidering the highnes, and greatenes of that ſoueraine maieſtie, they acknovvledge them ſelues to be but ſo manie vvormes before the ſame. True it is, that this feare cauſeth not in them anie paine, but a moſt high Reuerence; becauſe they knovv, that as there is devv all loue to that infinite goodnes and bountie, ſo to his greatenes there is due all feare. This affection is alſo much increaſed in a man, by conſideration of the greate number of his ſinnes, and dailie negligences. For yf the Angels and Principalities of heauen doe feare him, vvithout hauing donne anie thing vvherefore, ſince theye vvere created, hovv much more ought a vile and vvretched vvorme to feare, vvhich ſo oftentimes, and in ſo manie manners offendeth his creator?

This is then the firſt thing vvhich a man ought to conſider, vvhen he commeth

meth to this table, saying vvithin him selfe vvith greate Reuerence. I goe novv to receaue almightie God, not onlie into mie sovvle, but also into mie bodie.

Bnt novv this feare must be tempered vvith Hope, vvhich the same lord of ours giueth vs, by considering that he vvith the bovvels of pitie, and compassion vppon our vveakenes and miserie, inuiteth vs to his table, & calleth vs vvith those most svveete vvords, vvhich are. *Com ye to me, al that labour, and ar burdened,* to vvit vvith the heauines of your mortalitie, and of your passions, because I vvil restore and refresh your soules. *Matth. 11. 28.* And in an other place, vvhen the Pharisees murmured of this lord, because he did eate and drinke vvith sinners, he answvered them, that *They that ar vvhole, neede not the Phisition, but they that ar yll at ease,* and that he *came not to cal the iust, but sinners to penance.* So that vvith these vvords, the sinners, that repent them selues of theire sinnes, maie take hart and confidence, to be bould to approche neere to this heauenlie bankette. *Luc. 5. 31.*

But touching the hunger & desire vvhich this heauenlie bread requireth, a greate motiue maie be to consider the effects thereof, and the greate benifits, vvhich by the same ar communicated to those, that deuoutlie doe

doe receaue it; vvhich be ſo g eate, that no man is able to reco nt them. For by the ſame the Grace of God is giuen vs; by it vve becom vnited, and incorporated to our head; vvhich is Ch iſt. By it vve ar made partakers of the merites and traunils of his moſt ſacred paſsion, and by it is renued the memorie therof. By it Charitie is inflamed, our vveakenes is ſtrengthned, and ſpiritual ſvveetenes is taſted euen in his ovvne proper ſpring vvhich is Chriſt; and by it ar ſtirred vp in our ſovvles nevv purpoſes and deſires tovvards all goodnes. By it is giuen vs a moſt pretious pavvne of euerlaſting life. By it ar forgiuen the ſinnes, and neg'igences vvhich vve dailie commit, and by it alſo a man becommeth of Attrite, Contrite, vvhich is as much as to riſe from death to life. By it likevviſe is diminiſhed the flame of our paſsions and concupiſcences, and (that vvhich is more) by it Chriſt entreth into our ſovvles to dvvel in them, and dvvelling there (as he him ſelf ſignified vvhen he ſaied, that as his father vvas in him, and therfore his life vvas like to the life of his father) to make like him ſelf in purenes of life, all thoſe that vvorthilie receaue him into them ſelues, by meanes of this Sacrament, that novv they maye ſaie

Effects of Communiõ

Ioã. 6. 57.

eche one in particular, *I liue, nevv not I, but Christ liueth in me.* Gal. 2. 20.

If therfore this celeſtiall bread, vvoorke all theſe effects in the ſovvles of thoſe, that vvith a pure conſcience doe eate it, vvhat man is there ſo inſenſible, or ſo great an enimie of him ſelf, that vvil not haue hunger of bread, that vvorketh ſo great effects in him, that doth vvorthilie receaue it. A man ought therefore to occupie him ſelf in the conſideration of theſe things, the daie and the night before the bleſſed Communion, to ſtirre vp by meanes of the ſame theſe three affects aforeſaid, in vvhich doth conſiſt actual deuotion, that is ſo greatlie requiſite for this meate. To vvhich purpoſe the tvvoe praiers folovving vvil help verie much, yf they be read vvith as much attention and deuotion as is poſsible; becauſe in them the deuoute ſovvle ſhal find vvoords, and conſiderations to ſtirre vp in it ſelfe thoſe three affections and feelings afore mentioned.

A DE-

A DEVOVT PRAIER TO BE SAID before the receiuing of the bleſſed Sacrament.

I Giue vnto thee, o my Sauiour and Lord, moſt hartie thankes and praiſe, for all the benifits vvhich it hath pleaſed thee, to beſtovve vppon this ſo vile and miſerable creature. I giue the thankes for all the mercies, vvhich thou haſt vſed tovvards mankind, for the miſterie of thy holy Incarnation, and chiefelie for thie moſt holie Natiuitie, for thy Circumciſion, for thy Preſentation in the Temple, for thy Flight into Egypt, for the trauails of thy voiages, for thy going vp and dovvne in preaching, for the perſecutions of the vvorld, for the tormentes and ſorovvves of thie paſſion, and for all that vvhich thou diddeſt ſuffer in this vvorld for me, and much more for the loue, vvith vvhich thou diddeſt ſuffer, vvhich vvithout compariſon vvas farre greater.

Aboue all this I giue the thankes, that thou haſt vouchſafed to ſet me at thy table, and to make me partaker of thy ſelfe, and of the ineſtimable treaſures and merites of thy paſſion. O my God, O my Sauiour! vvher-

vvherevvith ſhall I repaie this thy nevv mercie? vvhoe vvas thou, o Lord, & vvhoe vvere vve, that thou, being the king of maieſtie, vvouldeſt com doune to theſe our houſes of claie? Heauen is thy ſeate, and the earth thy footeſtoole, and the glorie of thy maieſtie doth fill all this. Hovv then vvilt thou repoſe thy ſelf in ſo vile cotages? *maie a man think* (ſaith Salomon) *that God vvil dvvell in earth* vvith men? If the heauen, and heauens of heauens be not ſufficient to giue the place, hovv much les ſhall this ſo ſtraite roome ſuffice for thee? O hovv maruailous a thing is it, that he vvhich ſitteth aboue the Cherubines, and from thence beholdeth the depths, doth novv com doune to theſe depths, and place in them the ſeate of his maieſtie? 3. *Reg.* 8.

Seemed it little to thy infinite goodnes, to haue appointed vnto vs the Angels for ovvre ſafegard, if thou thy ſelf, being the lord of Angels, hadſt not com vntovs? and entred into our ſovvles, and handled there, vvith thine ovvne hands, the affairs of our ſaluation? There thou doeſt viſit the ſicke; thou doeſt raiſe vp thoſe that ar fallen; thou doeſt inſtruct the ignorant; thou doeſt teach thoſe that haue erred, the right vvaie; and finallie thou thy ſelf art

art he, that doſt heale vs of all our diſeaſes, and this vvith no other hands, then vvith thine ovvne, nor vvith anie other medicine, then vvith thine ovvne moſt pretious bodie and bloud. O good paſtour! hovv faithfullie haſt thou fulfilled thy vvord, vvhich thou diddeſt ſpeake
Ezech. 34 vnto vs by thy Prophet ſaying, I vvill feede my ſheepe, and giue them a ſvveete repoſe; I vvill ſeeke that vvich vvas loſt, and vvill bring back againe that vvhich vvas caſt out.

But vvhoe maie be vvorthie of ſuch revvards? VVhoe maie be vvorthie to receaue ſo greate benifits? Thie onlie mercie, o Lord, maketh vs vvorthie of ſo greate goodnes. And foraſmuch as vvithout it no man can be vvorthie, let thie mercie, o mie good God, be fauorable to me, and let the ſame make me partaker of this miſterie, and thankful for this ſo greate a benifit. Let thie grace likevviſe ſupplie mie defects; let thie mercie pardon mie ſinnes; let thy holie ſpirite prepare mie ſoule; let thie merites enriche mie pouerties; and let thie moſt pretious bloud vvaſh al the ſpots of mie life, that ſo I maie vvorthilie receaue this venerable Sacrament.

I doe exceedinglie reioice, o mie God, vvhen

vvhen I remember that miracle, vvhich Heliſeus did after his death, vvhen he raiſed one that vvas dead, by touching him. For if the bodie of the dead Prophet vvas of ſuch force, of hovv much more force is the liue bodie of the lord of Prophets? Thou, o lord, vndoubtedlie art not of leſſe povver, then vvas thy Prophet; neither is my ſovvle leſſe dead, then vvas that bodie; neither is this touching of thine, of les vertue, then vvas that of his; vvherefore then ſhould I not hope herehence an other like benifit? vvherfore ſhould a bodie conceiued in ſinne, vvoork greater vvonders, then that bodie vvhich vvas conceaued by the holie Ghoſt? vvherfore ſhould the bodie of the ſeruant, be more honoured then the bodie of the lord? vvherfore ſhould not thie moſt ſacred bodie, raiſe againe the ſoules that approche vnto thee, ſeeing that the bodie of thie ſeruant, raiſed the bodies that approched vnto it? And for ſomuch as that dead bodie, vvithout ſeeking for life, did receaue that vvhich it ſought not for, through the vertue of that holie bodie; let it pleaſe thie infinite mercie, o mie lord, that ſith I ſeeke the ſame by meanes of this moſt bleſſed Sacrament, through it I be ſo raiſed vp and quickned, that hereafter I liue no more vnto 4. Reg. 13 21.

vnto mie ſelf, but vvholie vnto thee. O good IESVS, by that ineſtimable charitie vvhich made thee to take our fleſh vppon thee, and to ſuffer death for me, I moſt humblie beſeeche thee, that thou vvilt vouchſafe to make me cleane from al mie ſinnes; and to adorne and decke me vvith thie vertues and merites; and to giue me grace, that I maie receaue this moſt venerable Sacrament, vvith that humilitie and Reuerence, vvith that feare and trembling, vvith that ſorovv and repentance for mie ſinnes, and vvith that purpoſe and reſolution to leaue them, and vvith that loue and charitie, vvhich is requiſite for ſo highe a miſterie.

Giue me alſo, o lord, that puritie of intention, vvith vvhich I maie receaue this miſterie to the glorie of thie holy name, to the remedie of al mie vveakenes, and neceſsities, to defend me from the enimie vvith this armour, to ſuſteine mie ſelf in ſpiritual life vvith this foode, and to make mie ſelf one thing vvith thee, by the meanes of this Sacrament of loue, and to offer vp to thee this ſacrifice for the ſaluation of all faithfull Chriſtians, as vvel liuing, as dead, that all maie find help through the ineſtimable vertue of this Sacrament, vvhich vvas inſtituted and ordeined for the ſaluation

tion of all. Thou vvhoe liueſt and raigneſt vvorld vvithout end, Amen.

AN OTHER PRAIER OF S. BONAuenture after Communion.

O LORD God almighrie, mie Creator, and mie Sauiour, hovv haue I ben ſo bould as to aporoche vnto thee, being ſo vile, ſo filthie, and ſo miſerable a creature, as I am? Thou, o Lord, art the God of Gods, the King of Kings, and the Lord of Lords. Thou art the hight of al goodnes, of al vertue, beutie and pleaſure. Thou art the fountaine of ight, the ſpring of loue, and the embracing of moſt hartie Charitie. And being as thou art, thou doſt praie me, and I doe flie from thee; thou haſt care of me, and I haue no care of thee; thou doſt alvvaies regard me, and I doe alvvaies forget thee; thou doſt beſtovv manie fauours vppon me, and I doe not eſteeme them; and finalie thou doſt loue me that am vanitie and nothing, and I doe make no account of thee, vvhich art an infinite and vnchangeable good. I preferre the baſenes of this vvorld, before thee moſt gentel ſpovvſe; and the creatures moue me

vnto mie ſelf, but vvholie vnto thee. O good IESVS, by that ineſtimable charitie vvhich made thee to take our fleſh vppon thee, and to ſuffer death for me, I moſt humblie beſeeche thee, that thou vvilt vouchſafe to make me cleane from al mie ſinnes; and to adorne and decke me vvith thie vertues and merites; and to giue me grace, that I maie receaue this moſt venerable Sacrament, vvith that humilitie and Reuerence, vvith that feare and trembling, vvith that ſorovv and repentance for mie ſinnes, and vvith that purpoſe and reſolution to leaue them, and vvith that loue and charitie, vvhich is requiſite for ſo highe a miſterie.

Giue me alſo, o lord, that puritie of intention, vvith vvhich I maie receaue this miſterie to the glorie of thie holy name, to the remedie of al mie vveakenes, and neceſsities, to defend me from the enimie vvith this armour, to ſuſteine mie ſelf in ſpiritual life vvith this foode, and to make mie ſelf one thing vvith thee, by the meanes of this Sacrament of loue, and to offer vp to thee this ſacrifice for the ſaluation of all faithfull Chriſtians, as vvel liuing, as dead, that all maie find help through the ineſtimable vertue of this Sacrament, vvhich vvas inſtituted and ordeined for the ſaluation

tion of all. Thou vvhoe liueſt and raigneſt vvorld vvithout end, Amen.

AN OTHER PRAIER OF S. BONAuenture after Communion.

O LORD God almightie, mie Creator, and mie Sauiour, hovv haue I ben ſo bould as to aproche vnto thee, being ſo vile, ſo filthie, and ſo miſerable a creature, as I am? Thou, o Lord, art the God of Gods, the King of Kings, and the Lord of Lords. Thou art the hight of al goodnes, of al vertue, beutie and pleaſure. Thou art the fountaine of ight, the ſpring of loue, and the embracing of moſt hartie Charitie. And being as thou art, thou doſt praie me, and I doe flie from thee; thou haſt care of me, and I haue no care of thee; thou doſt alvvaies regard me, and I doe alvvaies forget thee; thou doſt beſtovv manie fauours vppon me, and I doe not eſteeme them; and finallie thou doſt loue me that am vanitie and nothing, and I doe make no account of thee, vvhich art an infinite and vnchangeable good. I preferre the baſenes of thi vvorld, before thee moſt gentel ſpovvſe; and the creatures moue me

more, then doth the Creator; more deteſtable miſerie, then the higheſt felicitie; and more boundage, then libertie. And albeit it be true, that the vvoundes of a frind ar to be more eſteemed, then the deceitful kiſſes of an enimie; yet I am of ſuch a condition, that I rather deſire the deceitful vvounds of him, vvhich abhorreth me, then the ſvveete embracings of him, vvhich loueth me. But remember not, o lord, mie ſinnes, nether thoſe of mie forefathers, but be mindful of thie merciful entrailes, and of the griefe of thie pretious vvounds. Conſider not that vvhich I haue donne againſt thee, but that vvhich thou haſt donne for me: for if I haue donne manie things for vvhich thou maiſt condemne me, thou haſt donne manie moe for vvhich thou maiſt ſaue me. Seeing then, o lord, that thou doſt ſo loue me, as thou ſhevveſt, vvherfore doſt thou vvithdravve thy ſelf from me? O moſt louing lord hold me vvith thy feare, conſtraine me vvith thy loue, and quiet me vvith thy ſvveetenes.

Proverb. 27.

Luc. 15. I confeſſe o Lord that I am that prodigall ſonne, vvhoe liuing ouer rankly, and louing mie ſelf and thy creatures diſordered-lie, haue vvaſted all the ſubſtance vvhich thou diddeſt giue me. But novv that I doe

knovv

knovv mie miſerie and pouertie, and doe retu ne pined vvith hunger to the fatherlie bovvels of thy mercie, and doe approche to this celeſtial table of thy moſt pretious body, vouchſafe to looke vppon one vvith eyes of pittie, and to com forth to receaue me vvith the ſecrete beames of thy grace, and to make me partaker of the maruailous fruites and effects of this moſt vvorthie Sacrament; for ſomuch as by it is giuen the grace of the holie Ghoſt; by it ar forgiuen ſinnes; by it ar pardoned the debts devv vnto ſinnes; by it deuotion is increaſed; by it is tafted ſpiritual ſvveetenes, euen in the verie ſpring of the ſame; by it ar renued all good purpoſes and deſires; and by it finallie the ſovvle is ioined vvith her heauenlie ſpouſe, and receaueth him into her ſelf, that by him ſhe maie be ruled, defended, and guided in the vvaie of this life, vntil he bring her to the deſired harbour of his glorie. Receaue then, o pitiful father, this thy prodigal ſonne, vvhoe truſting in thy mercie, returneth to thy houſe. I acknovvledge, o my father, that I haue ſinned againſt thee, & that I am not vvorthie to be called thy ſonne no nether a hired ſeruant; yet for al this, haue mercie vppon me, and forgiue me my ſinnes. I beſeeche thee, o

Lord, commaund that the garment of Charitie, the ring of liuelie faith, and the ſhooes of ioiful Hope be giuen me, vvith vvhich I maie goe ſecurelie through the rough and cragged vvaie of this life. Let the multitude of vaine thoughts and deſires depart out of me; for one is mie beloued, one mie deſired, & one mie God and Lord. Let nothing heereafter be ſvveete to me, nor delite me but onlie he. Let him be al mine, and I al his, in ſuch ſort that mie hart doe becom one thing vvith him. Let me not knovv anie other thing, nor loue anie other thing, nor deſire anie other thing, but onlie mie ſvveete Sauiour IESVS Chriſt, and him crucified. VVhoe vvith the father and the holie Ghoſt liueth and raigneth vvorld vvithout end.

Amen.

HEERE

HEERE FOLOVVETH A PROFESSION OF THE CATHOLIQVE FAITH, SET out according to the decree of the holie Councell of Trent.

I. N. doe vvith a ſtedfaſt faith beleeue, and profeſſe al and euerie point, conteined in the Simbole of the Faith, that the holie Romane Church doth vſe; to vvit. I beleeue in *God the Father almightie*, maker of heauen and earth, of al things viſible, and inuiſible; and *in one Lord IESVS Chriſt the Onlie begotten Sonne of God*, and borne of the father before al vvorlds; God of God, light of light, true God of true God; begoten not made, of the ſame ſubſtance vvith the father, by vvhome al things vvere made; vvhoe for vs men, and for oure ſaluation came dovvne from heauen, and vvas incarnate by the holie Ghoſt of the *Virgin Marie*, and vvas made man; vvas crucified alſo for vs vnder *Pontius Pilate*, ſuffered, and vvas buried; and roſe againe the

third daie according to the Scriptures; & aſcended vp into heauen; ſitteth at the right hand of the father; and he ſhal come againe vvith glorie, to iudge the liue and the dead, of vvhoſe kingdom there ſhal be no end; and *in the holie Ghoſt* our lord and giuer of life, vvhoe proceedeth from the father and the ſonne, vvhoe vvith the father and the ſonne is together adored, and conglorified, vvhoe ſpake by the Prophets; and one holie Catholique, and Apoſtolique Church. I confeſſe one Baptiſme for the remiſſion of ſinnes, and I expect the Reſurrection of the dead, and the life of the vvorld to come. Amen.

I doe moſt ſtedfaſtlie admit and embrace the *Traditions of the Apoſtles and of the Church*, and all other obſeruances, and Conſtitutions of the ſame Church. I doe likevviſe admit the holie Scripture, according to that ſenſe, vvhich our holie mother the Catholique Church hath holden, and doth holde; vnto vvhome it doth appertcine to iudge of the true ſenſe, and interpretation of the holie Scriptures: nether vvil I euer vnderſtand, nor interprete the ſame, othervviſe then according to the vniforme conſent of the fathers.

I doe alſo profeſſe that there be trulie,

and

and properlie *Seuen Sacraments* of the new lavve, instituted by IESVS Christ our Lord, and neccessarie for the saluation of mankind, (although they be not all neccessarie for all men,) to vvit, *Baptisme, Confirmation, Eucharist, Penance, Extreme Vnction, Order, and Matrimonie*; and that these Sacraments doe giue grace; and that of them, Baptisme, Confirmation and Order can not be reiterated, vvithout sacrilege. I doe also receaue, and admit all the *receaued, and approued Ceremonies* of the Catholique Church, in the solemne administration of all the aforesaid Sacraments. I doe embrace and receaue all, and euerie of those things, vvhich in the holie Councel of Trent haue ben defined, and declared touching *Original Sinne, and Iustification*. I doe professe also that in the *Masse* is offered vp vnto God a true, proper, and propitiatorie sacrifice, for the liue and the dead; and that in the most holie Sacrament of the Altare, there is trulie, reallie, and substantialie the bodie and bloud, together vvith the sovvle and diuinitie of our lord IESVS Christ; and that there is made a Conuersion of the vvhole substance of bread into the bodie, and of the vvhole substance of vvine into the bloud; vvhich Conuersion the Catholi-

que Church doth cal *Tranſubſtantiation*. I doe alſo conteſſe, that vnder ether kind onlie, is receaued Chriſt vvhole and intire, and the true Sacrament.

I doe conſtantlie hold that *there is Purgatorie*, and that the ſevvles, vvhich be there deteined, ar holpen by the praiers of the faithful. Alſo that the *Sainćts*, vvhoe reigne together vvith Chriſt, *ar to be vvorſhipped*, and called vppon, and that they offer vp praiers to God for vs, and that their Reliques ar to be vvorſhipped.

I doe moſt ſtedfaſtlie affirme, that *the Images of Chriſt, of the mother of God alvvaies Virgin, and of other Sainćts*, ar to be had and reteined, and that due honour and reuerence is to be giuen to them. I doe affirme that *the authoritie of Indulgences*, vvas left by Chriſt in the Church, and that the vſe of them is verie behoteful for Chriſtian people.

I doe acknovvledge the holie Catholique, and Apoſtolique Romane Church, to be the mother and miſtreſſe of al Churches; and doe promiſe and ſvveare true Obedience to the Biſſhop of Rome, vvhoe is the Succeſſor of S. Peter Prince of the Apoſtles, and the Vicar of IESVS Chriſt. All other things alſo defined, and declared by the holie Canons, & Oecumenical Councels, and chie-

chiefelie by the holie Councel of Trent, I doe vndoubtedlie receaue and profeſſe; and alſo al contrarie things, and vvhatſoeuer hereſies condemned, reiected, and accurſed by the Church, I likevviſe doe condemne, reiecte and accurſe.

This true Catholique faith, vvithout vvhich no man can be ſaued, vvhich novv I doe vvillinglie profeſſe and hold, I the ſame N. doe promiſe, vovv, and ſvveare to hold and confeſſe moſt conſtantlie, by Gods helpe, intiere and vncorrupted euen to the laſt end of mie life; and to procure, as much as ſhal lie in me, that mie ſubiects, or thoſe of vvhome I ſhal haue care in mie office, ſhal hold, teache, and preache the ſame. So God help me, and theſe holie Ghoſpels of God.

Laus Deo & Beatiſſimæ Virgini Mariæ Dei Matri.

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